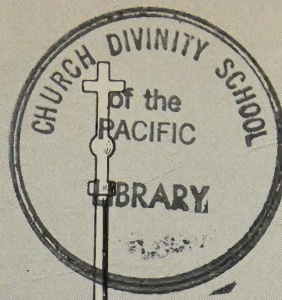
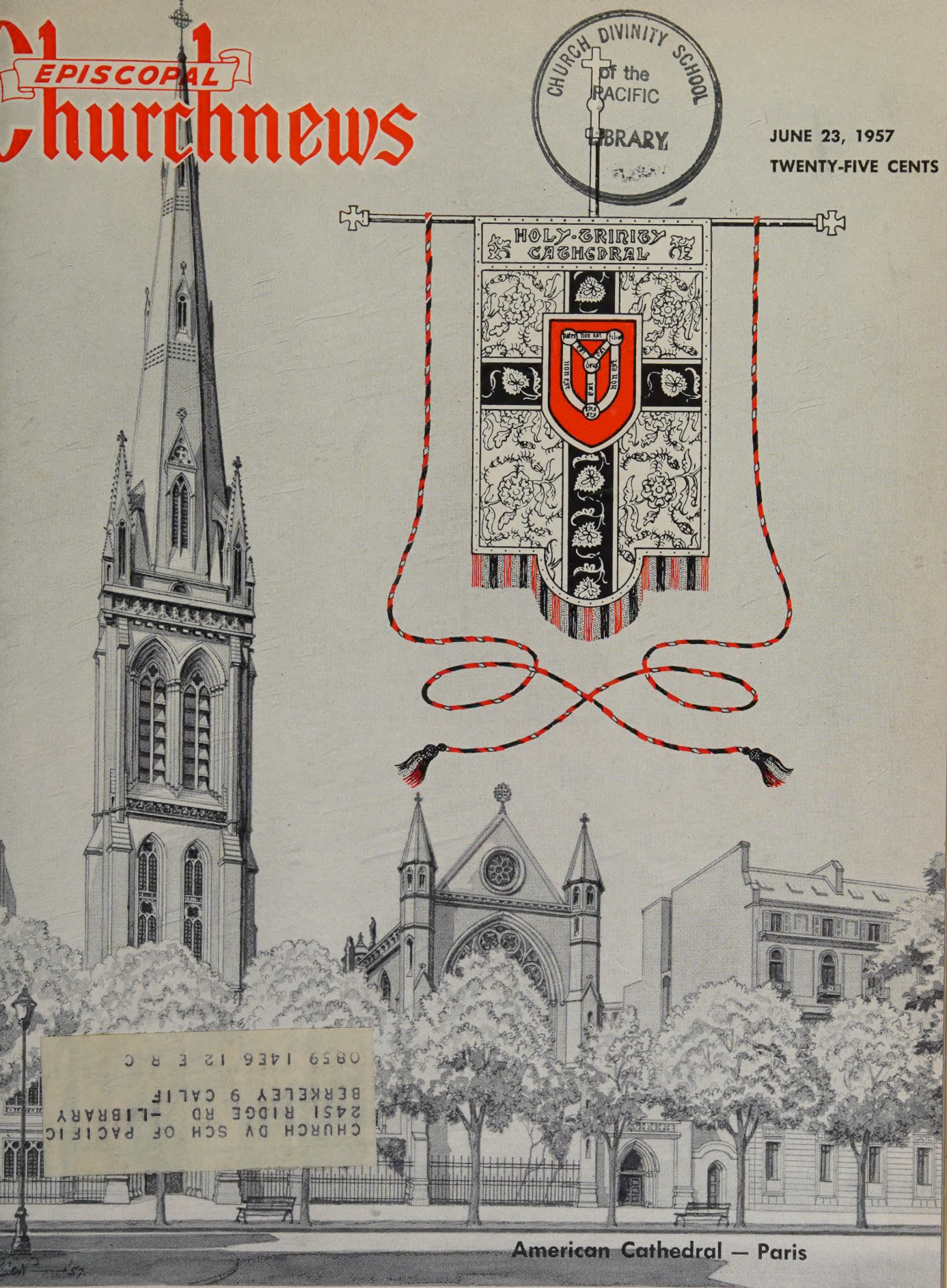


# EPISCOPAL Churchnews



JUNE 23, 1957  
 TWENTY-FIVE CENTS



American Cathedral — Paris

OUR CHURCHES IN EUROPE



## "I wish I was dead!"

**Terrible words to come from  
the lips of a little child...**

**S**HOCKING, isn't it? But the little girl was simply expressing what countless thousands of other children feel... the forgotten children of the city slums, compelled to live in a world of dark hallways and filth-littered alleys, of rancid garbage smells and nameless fears. They sleep in musty rooms, sometimes three or four in a single bed. They are hungry so often that the ache has become habit. They see and hear things that no child should be permitted to see or hear.

For these children the worst time of all is the summer. Then the air is most poisonous with exhaust fumes and fetid smells. Tempers are shortest in the stifling heat. Wailing

babies, blaring radios, the din of traffic fill the days and nights. The slum child is trapped between the sweltering walls of his tenement and the blazing street.

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# EPISCOPAL Churchnews

## NEWS

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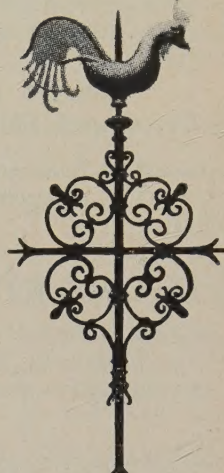
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### SILENCE NOT ALWAYS GOLDEN

"Speech may sometimes do harm; but so may silence, and a worse harm at that. No offered insult ever caused so deep a wound as a tenderness expected and withheld; and no spoken indiscretion was ever so bitterly regretted as the words that one did not speak."

Jan Struther, A Pocketful of Pebbles (Harcourt, Brace)



*THE COVER: To the metaphorically minded, the swing of the weather vane atop the American Cathedral in Paris might indicate the influence of our Church's European Convocation. Where these churches are located and the job they do is told in this issue.*

### CONCERNING OUR NEXT ISSUE

To be published July 21st, our next issue will be a special double issue, and the only issue in July.

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## Faith at Work Day by Day

### THE PRAYER BOOK

In a small pamphlet on the Prayer Book we found these seven descriptions: (1) Manual of Public Worship; (2) A Companion for Private Devotion; (3) A Mirror of Holy Scripture; (4) A Guide to the Sacramental Life; (5) A Handbook of Christian Teaching; (6) A Guardian of the Church's Ministry; (7) A Key to Personal Religion.

If the Prayer Book is all of this, what richness there must be in it! Not only is it a book which we use on Sundays in church, but a tremendous storehouse of spiritual help for nearly every situation we can think of. It is little wonder, then, that men carry it with them on the battlefield, that we see it at the bedside in sick rooms, and that next to the Holy Bible itself this book is valued above all others in our mother tongue. It has the breath of the Saints on it. In times of greatest need it unites us with the faithful of all ages out of whose experience in the common life of the Church it grew.

### JUNE 24, THE NATIVITY OF ST. JOHN BAPTIST

This is the feast of the "forerunner" who prepared the way for the Christ. Because of the inference in St. Luke 1:36 the date is fixed at six months from Christmas.

### JUNE 29, ST. PETER, APOSTLE AND MARTYR

In the old calendars this festival is properly that of "SS. Peter and Paul, Apostles and Martyrs," as if the two be long together. It is futile to try to determine who was the greatest of the Apostles. In a sense, these two great Christian Champions have tied for first place.

Tradition has it that both St. Peter and St. Paul were martyred in Rome during the Neronian persecution of A. D. 64. Their bodies may have been buried on the spot—St. Peter's on the Vatican Hill and St. Paul's outside the walls.

Some say that St. Peter represents the Catholic emphasis in our faith and St. Paul the Protestant. This is altogether false. As Dr. Towther-Clarke reminds us the two great Apostles "were lovely and pleasant in their lives, and in their death they were not divided."

(Gospel of the Open Road)

**DRIVE CAREFULLY . . .  
Consider the Other  
Fellow**

# LETTERS

TO THE EDITOR

## "NON-JUROR" EXPLAINED

In this day when we are trying to present through the Jamestown 350th Anniversary Festival a clearer picture of the beginnings of the Anglican Church in America, may I call attention to another very grievous misunderstanding of an important fact in our history.

The question was raised at a meeting recently of clergymen, "Who consecrated Bishop Seabury in 1784?" Two reputable bishops of the Church replied, "He was consecrated by the non-juring Scottish bishops."

Historically speaking, this statement is misleading. Seabury was consecrated in Connecticut by three bishops of the Episcopal Church of Scotland, to-wit, Robert Kilgour, Bishop of Aberdeen, and James Ramsay, Bishop of Moray, and John Skinner, Assistant Bishop of Aberdeen.

The term "non-juror" came into English history as applied to the beneficed bishops and clergymen who refused to take the oath of allegiance to King William and Queen Mary, and were forced out of their benefices. They later came together and formed a schismatic church, having their own bishops, which continued in existence until it finally died out in the middle of the 19th century. The terms, non-juror and non-juring, as used in connection with the Anglican Church, cannot rightly be applied to any other ecclesiastical group.

It is perfectly true that the Episcopal Church of Scotland was under a legal ban, and could not legally hold public services from the Scottish Highlanders' rebellion of 1745 until about 1792. That church had officially accepted Prince Charles, "The Young Pretender," and sworn allegiance to him, as their rightful sovereign, and continued to hold him as their lawful sovereign until his death in 1788. Then afterwards they began praying for King George, and the ban was legally removed.

But there is no more reason for continuing until the present day applying to that Church an epithet arising from no experience in its history than it would be to call the citizens of the 13 original states non-jurors because their citizens refused to pay allegiance to King George III after the Declaration of Independence in 1776.

Actually the Episcopal Church in the United States owes too much to the Episcopal Church of Scotland, both for the consecration of our first bishop and for the contribution it made to the formation of our Office of Holy Communion, to apply to it a term that historically belongs to another and a schismatic church which died out.

(THE REV.) G. MACLAREN BRYDON  
RICHMOND, VA.

## ► RE: C. S. I. REPORT

Sir: A statement in the Ecumenical Report in the *Episcopal Churchnews* for March 17th on the Recommendations of the

Delegation to the Church of South India, needs elaboration if misunderstanding is to be avoided.

The statement in question is as follows:

"While at first glance it seems that the delegation (of the P.E.C. to the C.S.I.) would not have our Church do as much as the Church of England did, upon closer examination practically all the points are covered which were passed by the Convocations of Canterbury and York."

These words understate the case. Our delegation's recommendations go beyond the resolutions of the Church of England in one important particular. Where the Church of England permits the administration of the Holy Communion by the bishops and episcopally ordained presbyters of the C.S.I. "in Anglican Churches only" (italics mine), our delegation's recommendations omit the word *only*, thus inviting the remarkable situation of an episcopally ordained presbyter celebrating the Eucharist in our cities and towns in Episcopal, Congregational and Methodist Churches, turn and turn about, to the theological confusion of all concerned.

The degree to which the delegation's recommendations go beyond the resolutions of Canterbury and York is well expressed in the *South India Churchman*, the magazine of the Church of South India, published in Bangalore, India, for March 1957 on Page 6 where, after mentioning several of the recommendations, the article goes on to state that:

"Other recommendations are substantially the same as those of the Church of England, except that in the U.S.A., C.S.I. clergy in celebrating Holy Communion are not required to give an undertaking to celebrate only in Anglican Churches. No branch of the Anglican Communion we believe has gone so far."

In view of the importance of the matter involved, I hope that the *Episcopal Churchnews* will take steps to correct the erroneous impression that the Ecumenical Report of March 17th conveyed to its readers.

(MRS.) ROSWELL F. BARRATT  
SOUTHPORT, CONN.



"'Ha!' you say to yourself—  
'Nestorianism!'"

## COMING EVENTS

### THE CHURCH'S CALENDAR

St. John the Baptist, June 24 . . . St. Peter, June 29.

### NATIONAL EVENTS

**National Assembly** (simultaneous with World Council) of Girls' Friendly Society. Also marks GFS' 80th anniversary year. Bronx, N. Y. Sarah Lawrence College. June 26-July 1 . . . **Catholic Sociology**, series of summer conferences sponsored by the American Church Union. Stevens Point, Wis., July 3-5 . . . **Teaching Missions on the Bible**, Whitinsville, Mass. Lasell House, Diocese of Western Massachusetts conference center. Open to Christians of all denominations, clergy and laity. July 15-19 . . . **Faith and Order Commission meeting**, World Council of Churches. New Haven, Conn. July 20-25.

### PROVINCIAL

**Leadership Training Conference**, sponsored by the Provincial Commission for Christian Education (New England), for church school teachers, superintendents, adult leaders of young people's groups, leaders of adult groups and clergy. Whitinsville, Mass. Lasell House. June 23-28 . . . **Sewanee Summer Training School** (Christian Education), Sewanee, Tenn. June 23-29.

### DIOCESAN

**1957 Summer School**, Diocese of Los Angeles. Pacific Palisades. Presbyterian Conference Grounds. June 23-28 . . . **Healing Mission**, Los Angeles Commission on Spiritual Healing and St. Paul's Cathedral. Leader: The Rev. John Maillard, warden of Milton Abbey, Bournemouth, England. Los Angeles. July 7-10 . . . **Woman's Auxiliary Conference**, Diocese of Pennsylvania. July 9-11.

### MUSIC

**Third Annual Regional School of Church Music and Liturgics**, sponsored by the Episcopal Seminary of the Southwest and Music Commission of the Diocese of Texas. Austin. June 24-28 . . . **Summer School of Church Music**, Church Divinity School of the Pacific. Berkeley, Calif. July 8-19 . . . **Sewanee Summer Conference on Church Music**, sponsored by the Fourth Province. Monteagle, Tenn. DuBose Conference Center. July 9-18.

### OF SPECIAL NOTE

**Visit to the United States by Dr. Richard Ambrose Reeves**, Anglican Bishop of Johannesburg, South Africa, as guest of the American Church Union. June 25-July 30 . . . **1957 International Religious Radio-TV Workshop**, National Council of Churches. Episcopal National Council is this year's host. New York City. July 20-Aug. 9.

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ASKED THAT

# Question

### Q Why isn't it easier to believe in God?

*Answer:* This question is as old as the race of man. Long ago Job cried: "Oh that I knew where I might find Him! . . . Behold, I go forward, but He is not there; and backward, but I cannot perceive Him . . . He hideth Himself that I cannot see Him."

This is one of the strange things about religion. If God really loves us, why doesn't He make it easier for us to know Him and to love Him? The Bible seems forever to speak of a God who hides Himself.

A few things we must get straight from the beginning. One is that God wants us to be free. He refuses to force us in any way. As Archbishop Temple has said, He will not overwhelm us even with evidence. We are given the chance to live by faith, which is a far more heroic way than to live by "certainty."

The second thing is that God has revealed a good bit about Himself. He has planted the Moral Law within our hearts and placed the starry heavens above us, as Emmanuel Kant put it. The universal "with a million fingers points toward God," but Nature never really tells us His Name or shows us His Face. It is in Christ that we learn what sort of Person God is. Jesus, as someone has said, was "as much of God as could be poured into a human life, at the same time leaving it completely and harmoniously human."

The next point we must see is that God seeks us even more earnestly and persistently than we seek Him. One great Christian thinker suggests that we could not seek Him were He not already seeking us. In the Bible this is made clear by the parables of the Lost Sheep and the Lost Coin.

Finally, God respects our weakness. He reveals Himself only when we are ready. We cannot look straight into the sun without going blind. Nor can we, in our imperfect and sinful state, yet behold the full glory of God. But for all that, we can see God and know Him "through Jesus Christ our Lord." We know enough about Him to trust Him and to love Him, and that is all we need to do.

In the meantime we shall seek Him, knowing that He is seeking us. Our souls are stretched in the search. At the end of the road we shall discover, as someone has so well said, that although this may not be the best of all possible worlds, it is the

best of all possible worlds in which to begin the existence of a soul.

### Q If I live up to the Ten Commandments, isn't that enough?

*Answer:* No! The Ten Commandments are road signs which warn us what not to do. We might keep them all and have no love in our hearts. Our Lord made the commandments positive, not negative—"thou shalt love the Lord thy God . . . and thy neighbor as thyself."

### Q Who were the "lost tribes" of Israel?

*Answer:* The so called "lost tribes" were those Hebrews carried into captivity by Shalmaneser II (II Kings 17:6). The Mormons have believed that the American Indians are descendants of the "lost tribes." Others say the English are the true descendants. What probably happened was that many remained in Assyria, some returned to rebuild Jerusalem, and a few were left in Samaria. Today the Jews are scattered throughout the world and have mixed with all races on all continents.

### Q How can prayers be answered in this world, which is governed by natural laws?

*Answer:* Prayer is more than asking for the things we want. Only prayers of petition come under the question which has been asked. The other parts of prayer such as meditation, adoration, thanksgiving and penance, are not at all included under this possible objection.

We believe that God is a God of love but that there are higher laws than we yet understand. There are mysterious forces and powers which we have yet to comprehend and it may be that the next great discoveries will be in this realm of the Spirit. God did not set this world going in accordance with a set of laws and withdraw entirely from the whole process with no further interest in that which He had created. If God had done this then obviously prayers could not be answered in such a world.

Because we believe that God does care for his world, we believe that He is very close to his world and very much concerned about every aspect of it. We believe furthermore that He can without contradiction interfere in what to us seems to be the order of natural events.



*continued from preceding page*

have their part in this Ministry, and it is for this whole Ministry that they must be trained.

**4. The Gospel is not just for individuals but for society and culture as well.** The center of interest varies from age to age. The dominating concern of our day is the problem of human relationships—between individuals, classes, races, and nations. If the Gospel is to be relevant in this kind of world, it must be stated and acted upon with this clearly in mind. As George MacLeod has reminded us, the great heresy of our day is to “get our weekdays separated from our Sundays.” The inevitable result of this is for our worship to become empty and our work to become bitter. There is an “everything or nothing at all” principle in Christianity. Either the Gospel is relevant to all of life—including our economics and our politics—or it is relevant to nothing in our life. We cannot leave God out of any area except at our peril. Without Him life ultimately becomes mean and sordid in all its aspects.

**5. The need to recognize the principle of contagion.** “Christianity is more often caught than taught.” This means that we do not often win converts by argument. Perhaps the process of conversion can best be started in small groups, in “cells” if you like. Here, through sharing a new quality of living together with others, in which they find love and acceptance, souls can be won to Christ. We win them by the contagion of Christian love at work within the fellowship of redemption.

**6. As Archbishop Temple has reminded us, God is not interested in “religion.”** The word “religion” is not a biblical word at all. Jesus talked about God-centered living, not about “religion.” This word “religion” too often means the compartmentalization of life. When we use it, we tend to label one thing or one area as “spiritual” and hence “religious,” and another area as “secular” and hence “non-religious.” These terms do not grow out of the biblical view of life at all. “Religion,” as thus used, had to do with mysterious and mystical experience, spiritual techniques, outward forms in place of Christian action in response to God’s Will. Charles Kingsley, long before Karl Marx, suggested that such “religion is the opiate of the people.” Piosity and religiosity are sham and “hokum,” poor substitutes for the real thing. The world is not fooled and souls are not won by “religious” antics.

**7. The need to proclaim the principle of redemption.** The Christian Gospel is aimed at the redemption of the whole creation, “a new heaven and a new earth,” and a Great Society of New Men in Christ. This means far more than just extricating individuals from this chaotic and sinful world. It is because he does not sufficiently grasp this idea that many profoundly Christian thinkers cannot wholly approve of Billy Graham. Because he misses the heart of the matter, he may even do positive harm to the ultimate purpose of the Gospel.

Redemption is far more than individual salvation, al-

though it certainly includes it. It is indeed the whole creation which must be redeemed from the sinfulness which has somehow poisoned our universe. The whole world, the family, the state, our international order—all must be redeemed if God is to be “all in all.”

The completion of our redemption lies beyond the span of history, perhaps, but this does not imply a new brand of “pie in the sky, bye and bye.” Eternal Life begins now—or it begins not at all. We touch eternity in the moment of our daily choices. The Society of the Redeemed is the fellowship of those who have known the Love of God through the Grace of our Lord Jesus Christ, and have begun to work and to live in the Light of it.

Christian Evangelism can be defined only in these grand terms. It is a cosmic enterprise.

## WORTH REMEMBERING

“We are on the road to produce a race of men too mentally modest to believe in the multiplication table.”

G. K. Chesterton’s “Orthodoxy”

“It is idle to talk always of the alternative of reason and faith. Reason is itself a matter of faith. It is an act of faith to assert that our thoughts have any relation to reality at all.”

G. K. Chesterton’s “Orthodoxy”

“What reck he when he’s in the grave  
If history calls him fool or knave?”

“Do men revere Shakespeare’s name?  
To Shakespeare it is all the same.  
Is Danton’s memory detested?  
Well, Danton isn’t interested.”

W. T. Goodge

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know.

—Charles Kingsley

The greatest thing a human soul ever does in this world is to see something, and tell what it saw in a plain way. Hundreds of people can talk for one who can think, but thousands think for one who can see. To see clearly is poetry, prophecy, and religion, all in one.

—John Ruskin

## Quick Reports from Around the Church

**Gaiter-Hater Draws Scorn in Verse . . . Bishop Salinas of Mexico Retiring  
New Outreach: Mission to Gypsies . . . Preacher-Bartender Combo Proposed  
For Pastoral Relations . . . Northern Indiana Children Set Mite Box Record**

Spring was bursting out all over when St. Paul's Church, Philadelphia, became a maternity ward for robin, a groundhog and a cat. The robin hatched her young in a nest over the church door; the groundhog brought forth little groundhogs in the cemetery, and the church gave birth to her kittens in the church organ. The latter was a week-day blessed event, however. The feline family was strong enough to be moved before the organ was needed for Sunday services.

Presiding Bishop Henry Knox Merrill has accepted the resignation of the Rt. Rev. Efrain Salinas Velasco, Bishop of the Missionary District of Mexico. The 71-year-old churchman will reach retirement age Jan. 20. His resignation becomes effective Dec. 31. The Mexican-born and educated bishop has served as head of the missionary district since 1934. He was consecrated Suffragan Bishop of Mexico in 1931, and was named to succeed the late Bishop Frank W. Creighton after his death in 1933. He was ordained a deacon in 1907 and a priest 10 years later. He was secretary of the missionary district, priest-in-charge of Santa Maria Church, Guadalajara and Archdeacon of Jalisco before being elevated to the episcopate. He attended a Theological Seminary in Mexico and later graduated from Ashotah House.

Church-owned property not used for strictly religious purposes is going back on Arizona tax rolls. The action followed a report from the state attorney general's office that exemption laws had been violated. Recent hearings before the tax study committee of the legislature disclosed that tax-dodging property deals have been offered to church groups. Such deals were condemned by Arizona church lead-

ers, including Bishop Kinsolving (*ECnews*, June 9).

► A group of parishioners has been harassing the Archdeacon of Halifax, England, for not wearing his gaiters often enough. One of them even broken into verse about it:

*There was an archdeacon who  
said,  
May I take off my gaiters in  
bed?  
But the bishop said, No.  
Wherever you go,  
You must wear them until you  
are dead.*

In an open letter to his congregation, the Ven. Eric Treacy came stoutly to his own defense. He stated that he wore his gaiters—black silk, knee-to-ankle semi-tights, which are the hallmark of Anglican clergy—about 30 times a year. Which should be enough for anybody, he protested, considering their high cost and the fact that they are “extremely uncomfortable and, in hot weather, intolerable.”

► A Lutheran minister is now giving spiritual roots to the world's most “rootless” people—gypsies. A special mission for gypsies, the only one of its kind in Germany, has been set up by the Lutheran Church in Braunschweig. Directing it is Pastor Georg Althaus, father of 10 children, who has dedicated many years to studying and ministering to gypsies. He first became interested in 1934 when he helped a band of gypsies who moved into a nearby village. Pastor Althaus was once arrested by the Nazis for his protests against the persecution of gypsies.

► Northern Indiana nearly burst with pride recently when the children of the diocese presented a record Mite Box Offering of \$5,402. The annual service took place in the new Cathedral Church of St. James, South Bend, May 19. For the last five years, the per capita giving of this diocese's children has been the largest in the Church.



The Rev. Alvin L. Kershaw, winner of \$32,000 on TV's \$64,000 Question, was the narrator and “Eli's Chosen Six” got in some hot licks against race oppression in South Africa at a jazz concert for the benefit of the Church of South Africa. The concert was held at St. Peter's Church, New York City, under the sponsorship of the Episcopal Churchmen for South Africa.

# NEWS IN BRIEF

CONTINUED FROM PRECEDING PAGE

► A Chicago newsman has included two Episcopal schools among those he thinks are the 10 best men's colleges in America. Kenyon College, Gambier, Ohio, is third on this list and the University of the South, Sewanee, Tenn., eighth. Reporter Chesly Manly made his selections after consultation with more than 50 educators. It was noted that none of the first 10 institutions he picked are considered big-time football powers. Besides those already mentioned, Manly listed Haverford, Pa.; Amherst, Mass.; Wesleyan, Conn.; Hamilton, N. Y.; Union, N. Y.; Bowdoin, Me.; Washington and Lee, Va., and Williams, Mass.

► The Illinois House Judiciary Committee has approved a bill for a six-year moratorium on the death penalty. Committee action followed testimony by the warden of Joliet penitentiary and the Rev. James G. Jones, chaplain of the Cook County jail, Chicago. Earlier both the Dioceses of Chicago and Quincy had sent resolutions to the legislature asking for abolition of the death penalty. Elsewhere in the country, the annual synod of the 8th province has also gone on record against capital punishment (EC-news, June 9), while the Diocese of Oregon refused to take a stand on the issue at its recent convention. Nevertheless, the Oregon legislature has given final approval to a bill eliminating the death penalty in that state except for crimes of treason or murders committed by life-term prison inmates.

► Quote of the month: Bishop Dudley B. McNeil of Western Michigan told the Grand Rapids Ministerial Association that clergymen "should look inwardly on ourselves and see if we're on the right track, if we're emphasizing the right things." He said one reason for the continuing "man-made catastrophes" might be that the Church has come to worship "bigness and power" instead of fostering the "primary tenets of love and charity" laid down by Christ. "Perhaps million-dollar churches, beautiful rooms, new parish houses, church secretaries and assistants are not the primary concern of Christ so much as that all men and women live the best possible Christian life," he added.

► The South African Parliament has passed and sent to the governor a bill that prohibits Negroes from attending churches in white communities without the specific consent of the Minister of Native Affairs (see editorials). Final approval came over the repeated objections of Anglican, Roman Catholic and Protestant leaders who denounce it as a violation of Christian conscience. Some church leaders have said they would not comply with the measure if it became law. Five thousand men and women of both races marched through the streets of Capetown in protest. A leading marcher was the Very Rev. T. J. Savage, Anglican Dean of Capetown. The procession was described as one of the largest ever witnessed in Capetown.

► Boys' Home, Inc., Covington, Va., will soon build another fire-proof brick cottage that will help increase enrollment by 50 per cent. The new building is made possible by a grant from the Old Dominion Foundation, headquartered in New York. Paul Mellon is chairman of the board and Ernest Brooks Jr. is president. The dioceses of Southern and Southwestern Virginia are co-owners of the 50-year-old home. It cares for and educates boys from broken homes in all communities of Virginia.

► A California public health official has suggested to the California Medical Association that clergymen and bartenders team up in counseling people with troubles. Dr. A. D. Schwartz made the proposal in connection with a statewide mental illness prevention program. "Many bartenders and preachers are good listeners and have the knack of helping a person unload his troubles by listening to him 'talk them out,'" he said. "Most people with troubles don't go rushing to a psychiatrist. They go to their preacher, to a neighborhood bar, or to a friend."

► East-West meeting of minds: The Massachusetts Council of Churches' board of directors has voiced opposition to capital punishment in a statement sent to some 1800 Protestant clergymen and other leaders throughout the state.

Bishop W. Appleton Lawrence of Western Massachusetts was one of three board members issuing simultaneous statements urging abolition of the death penalty for an experimental period of five years. Meanwhile, Dean Julian Bartlett of Grace Cathedral, San Francisco, told a meeting of more than 300 persons that "capital punishment does stand the test of Christian morals. . . . Taking of life is not proper punishment for crime and it frustrates our responsibility to rehabilitate or redeem the prisoner."

► S.O.S.: The Overseas Department of National Council announces an urgent need for teachers at Brent School in the Philippine Islands. The Episcopal Church's secondary boarding school in Baguio wants single men and women as teachers for the next school year, and is interested in single priest-teachers as well. Applicants should write both the Rev. Alfred L. Griffiths, headmaster, Brent School, Baguio, Philippines, and the Rev. Gordon T. Charlton, assistant secretary, Overseas Department, 281 Fourth Ave., N. Y. C.

## TICKING IT OFF . . .

► William White, Jr., Philadelphia attorney and civic leader, is now chancellor of the Diocese of Pennsylvania. He is a direct descendant and namesake of Bishop William White, first bishop of the diocese and first Presiding Bishop of the Church . . . Dean Percy F. Rex of Trinity Cathedral, Cleveland, newly-elected president of the Cleveland Church Federation . . . Occidental College, Los Angeles, has awarded the Rev. W. Don Brown, rector of Christ Church, Coronado, the honorary degree of Doctor of Divinity for his many years of church cooperation and social betterment . . . To celebrate his 15th anniversary of consecration, Bishop James P. DeWolfe of Long Island was celebrant at a diocesan-wide service of Thanksgiving at the Cathedral of the Incarnation, Garden City . . . Mrs. Ellsworth G. Ferreira, Girls' Friendly Society Program Advisor and Editor, represented the U. S. branch at the 80th anniversary celebration of the Irish GFS in Belfast June 7.

## **Conventions: Rostrums for the Outspoken**

Going beyond routine housekeeping, Bishops Bayne of Olympia and Higgins of Rhode Island had sharp comments for "Beckadilloes" and the ban of newsmen to Red China.

In an interview with the *Seattle Post-Intelligencer*, Dave Beck sharply criticized Bishop Bayne for his comments (see below). He said the bishop should "have come to me" and I would have "told him my side of the story." He said he wanted to remind the bishop that he helped leave St. Mark's Cathedral by leading a drive to raise \$150,000 when its mortgage for \$266,000 had been foreclosed in the late 1940s. It was later disclosed that Bishop Bayne was not head of the diocese at that time. The bishop had no comment.

Diocesan conventions—while primarily family affairs" dealing with budgets, local church growth and general administration—serve as a backdrop for recognized Church leaders to offer Christian thinking and advice on political, economic and sociological issues.

Such was the case recently when the bishop of Rhode Island lashed out at the federal government's ban on American newsmen working in Communist China, and when the Bishop of Olympia used the Dave Beck episode to say some stern things about labor-management irresponsibility.

In Providence, R. I., the Rt. Rev. John Higgins coupled his protest against the ban on newsmen with criticism of the State Department for what he termed its "obvious reluctance" to allow American Christian leaders to visit China. He stated: "The present policy of our government forbidding visits of American news reporters to Red China seems to me to be incredibly short-sighted, if not worse. It is probably the first time in the history of our country that newsmen have been forbidden to gather news in any corner of the world in time of peace."

Bishop Higgins paid tribute to U. S. journalists as a competent, trustworthy and objective group of professionals, and added:

"We Americans have a right to know at first hand what is transpiring in that huge area of the world with its teeming millions, and now because of present government policy we are obliged to get all of our information from sources more prejudiced than our free press."

He made it clear, however, that he was not dealing with the problem of American recognition of Red China or that country's admission to the United Nations.

The government's reluctance to allow American Christian leaders to visit China the bishop called "even more inexcusable."

"Our government," he said, "strikes at the very root of our fundamental liberties as Christians when it makes itself the arbiter of whether or not Christian Churches may have contact with each other. . . . A democratic government should not erect another Curtain in the world, especially between Christian Churches."

The Rhode Island convention upheld

Bishop Higgins' views by sending resolutions to the State Department protesting both policies.

Meanwhile, in Seattle the Diocese of Olympia's Bishop Stephen F. Bayne Jr., used "personal witness" to cover a number of domestic issues in the country today, with emphasis on labor. He called personal witness "our first obligation"—one that comes to grips with the "real problems of real people in the real world!" He cited the need for a witness of "sober moral analysis and inventive and courageous Christian thought, to recapture and control the almost unbelievable power set loose in the world."

As examples, Bishop Bayne spoke of the "open immorality" of inflation, the "tangled web" of tax laws and the "almost comic pécadilloes of Mr. Beck."

About inflation, he said: "It is mainly a moral problem, for a dollar is, at heart, a value we put on our life's work and a measure of our freedom . . . The effect of



"Miramar," million-dollar gift to the Diocese of Rhode Island

inflation is to make independence a liability, to make self-denial and prudence a fairy story. It is to belittle man until he thinks of himself as no more than a pawn in a dark and enigmatic game . . ."

About the tax laws: "The power to tax is the power to destroy; it is also the power to mold and create . . . It is a moral power, at heart, for it is the power which shapes the goals and ideals of men at their work, it forms the pattern of our communities, it dictates our practical values, it puts society's price tag on all social goals and ends . . . Tax laws are primary architects of a society; they are moral powers of the clearest Christian significance. If Christians are to bear witness, let them bear it in areas like this. Christian witness is not limited to Sunday closing and beer advertising."

About teamster boss Dave Beck and the Labor Movement: "... We do not know how much of what he has done is legally wrong, and how much is simply an extraordinary conception of public trust. We do not even know yet what he has done. But the plain evidence thus far is of a moral irresponsibility so far reaching as to be almost incredible . . .

"But this is not simply a story of a bad man or a group of bad men. It is a revelation of moral irresponsibility (among some labor leaders, rank and file union members and management as well) which is shocking beyond words . . .

"All labor is not like this by a long shot, nor is all management. We are still sure enough of a better way to be shocked by what we see, to be shocked by a bold, cynical assertion that anything is right which isn't penalized by the law . . .

"If these charges are true about union leaders, then I wonder about the men who do business with them—the men who are willing to play power politics with them, who are willing to bargain with them and match power for power. I have never been a manager; I do not know what I would do if I were a manager; I know only what my prayer would be, that I might be saved from the temptation of making bargains with the work and livelihood of the men whom I employ . . .

"What all these Beckadillos underline is the fact of irresponsible power—power wielded by labor tycoons as well as by management tycoons, wielded by cynical men who are above any moral law, who are above any law except the Income Tax, and wielded without moral responsibility on either side . . .

"This is the ethical vacuum the Senate committee is exploring. And if the end of it all is to fill that vacuum with more legislation, to vex and burden the souls of men, and to add one more province to the empire of the State, Christian leadership will have only itself to blame, for not

bearing its witness in the market place of the 20th Century, where Christ's witness belongs."

Besides Rhode Island and Olympia, some 16 other dioceses and districts held conventions in recent weeks. These are the highlights of their reports:

**Colorado** (St. John's Cathedral, Denver, May 14-16): Granted request of Bishop Joseph S. Minnis for a special convention in the fall to elect a suffragan bishop. Admitted three parishes.

**Connecticut** (Christ Church Cathedral, Hartford, May 21): Adopted a missionary budget of \$393,518, largest in its history, and raised minimum missionary clergy salaries to a new high as of Jan. 1, 1958 (no figure given). Unanimously adopted a diocesan expansion study. Bishop Walter H. Gray will appoint a committee and call a special convention to act on its report. He also cited an increase in church attendance, baptisms and confirmations as a result of Connecticut's Lenten "Crusade for Christ" (*ECnews*, Feb. 3). Delegates heard a plea for greater Church and governmental efforts to aid Hungarian refugees, and applauded the Rev. A. Rees Hay of North Haven, whose parish has sponsored the settlement of 30 Hungarian refugees. Elections to General Convention: clerical, the Very Rev. J. H. Esquirol, Canon R. D. Read, the Rev. Messrs. R. B. Appleyard and J. W. Hutchens; lay, the Hon. R. E. Baldwin, Dr. L. B. Franklin, A. T. McCook, T. B. Lord.

**Georgia** (Christ Church, Savannah, May 14): Adopted a missions budget of \$104,000, largest in its history, and a convention budget of \$36,000. The latter includes funds for a National Council survey of the diocese. In joint session with the Woman's Auxiliary, heard Bishop Al-

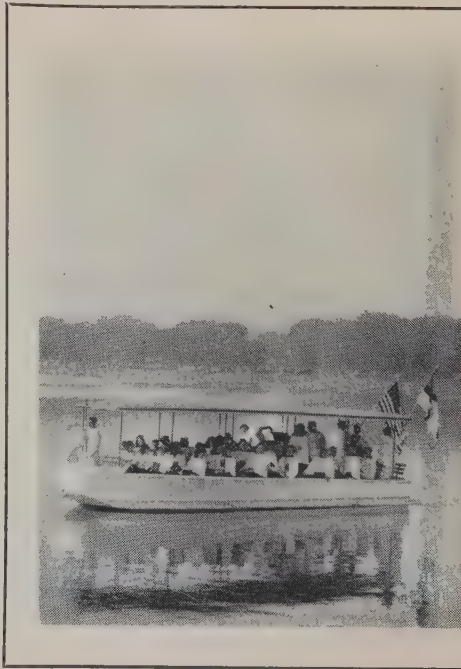
bert S. Stuart make a strong plea for more missionary work among Negroes. He strongly endorsed a recommendation of last year that Georgia assume full responsibility for such work and relinquish aid now given by National Council. "However," he added, "this is only part of the problem. We have been undoubtedly influenced adversely and inexcusably in our concern for this part of our Church family by the unhappy political and social prejudices magnified in the last several years. I am thankful for the Christian witness which has been made in these trying times, especially at certain critical points in the diocese, by our clergy and people of both races. The fact remains, however, that our work in and among Negroes has been lacking in enthusiasm, direction and encouragement. There has been no new work opened for Negroes in my time in Georgia. (He became diocesan bishop in late 1954). One mission has been closed and another is about to be closed . . . Elections to General Convention: clerical, the Rev. Messrs. T. P. Ball, A. B. Clark, K. Gearhart, F. B. Tucker; lay, W. W. Brooks, W. H. Flowers, B. Thompson, S. W. Waller.

**Iowa** (Waterloo, May 14-15): Refused to allow women to serve on vestries or as delegates to diocesan conventions. Adopted a resolution for the incorporation of a company to be called the Protestant Episcopal Investment Corp. of the Diocese of Iowa. It will sell interest-bearing debentures to Episcopalians, and its funds will be loaned to parishes for new buildings, general advancement and growth. Adopted diocesan budget of \$118,619.

**Long Island** (Cathedral of the Incarnation, Garden City, May 21): Voted to seat the anti-Melish delegation who

#### CHOIR AFLOAT

A swan boat on Washington's Tidal Basin was the unique mode of conveyance taken by an Episcopal Church choir recently. With a crucifer in the bow and the rector and flag bearers in the stern, the choir of Washington's Church of Our Saviour formed a "processional" that certainly broke all existing patterns. The occasion was the seventh Washington Pilgrimage, a three-day conference which drew more than 100 leaders from all parts of the country to bear witness to America's religious heritage. Stressed this year was the 350th anniversary of the founding of the first church at Jamestown, Va. The choir of the Church of Our Saviour provided the music for a program in front of the Jefferson Memorial.



no delegations from Brooklyn's Holy Trinity Church showed up. No action was taken on a canon passed last year which gives Bishop James P. DeWolfe the power to appoint a priest as vicar after a vacancy occurs. Diocesan officials are awaiting a court decision to decide who is the legal rector of Holy Trinity—Dr. Herman S. Sander, instituted rector, or the Rev. William Howard Melish, who has for several years successfully resisted attempts to list him as supply priest. Delegates adopted a record missionary budget of \$23,317 and a resolution opposing legislation that would "selectively exempt churches and charitable organizations from the ban on public gambling." Elections to General Convention: clerical, the Very Rev. H. F. LeMoine, the Ven. Canons W. W. MacLean, A. E. Saunders, H. J. Stretch; lay, H. L. Delatour, J. A. Dykman, F. Gulden, R. P. Kent, Jr.

**Nevada** (Trinity Church, Reno, April 13): Endorsed Bishop William F. Lewis' proposals for a program of lay evangelism, giving new confirmands specific duties in the Church program and increased education as to true Christian living. Delegates requested Bishop Lewis to appoint a committee to study the latter proposal, and authorized the executive council to put into effect the committee's recommendations. The convocation voted unanimously to raise funds to send Bishop and Mrs. Lewis to the 1958 Lambeth Conference.

**Newark** (Trinity Cathedral, Newark, May 14): Voted to establish a Department of Urban Work to step up efforts to solve the problems of city parishes, and will ask National Council to conduct a survey of the diocese. Both Bishops Benjamin M. Washburn, celebrating this year his 25th anniversary as diocesan, and Leland F. Stark, coadjutor, cited the needs of urban churches and spectacular examples of diocesan growth and progress. In his final report as dean of Trinity Cathedral, the Very Rev. John B. Coburn (new dean of Episcopal Theological School, Cambridge, Mass.) declared the "greatest opportunity and challenge" for the cathedral in the immediate future is for it to become "increasingly useful in helping the diocese as a whole relate the good news of the glorious Gospel of Jesus Christ to an industrialized, de-personalized, urban society." Delegates voted to petition Congress to "act promptly and affirmatively" on President Eisenhower's recommendations to amend the immigration law, citing particularly the plight of Hungarian refugees. They also adopted a record budget of \$380,035.

**North Carolina** (St. Luke's Church, Salisbury, May 14-15): Adopted a resolution requesting that each person at the Convention commit himself and each



## Rogationtide At Roanridge

The observance of Rogation Sunday is not only a part of an ancient tradition of the Episcopal Church, but it provides one of the best opportunities for human interest pictures of churchpeople at worship.

Designed to emphasize the fact that God and man are co-workers in the creative processes of agriculture, Rogationtide is the beginning of a cycle that ends with Thanksgiving. In the spring the seeds are sown; in the fall they are harvested. And both times are occasions for giving thanks to God.

These photographs, taken on the Cottrell farm at Roanridge, Mo., show two of the four parts of the service. The four sites, or objects of blessing, were: the garden, or plowed field; the laborer, farm implements and tools; the farmyard and animals; the loft of the barn, with bales of hay forming "pews." The Rev. John H. Philbrick, executive officer of



the National Town and Country Church Institute at Roanridge, conducted the service. He is also priest-in-charge of the Chapel of the Redeemer. Members of his church and county 4-H clubbers formed the Rogation Sunday congregation.

member of his parish to bring one new person to confirmation in the coming year; authorized a Commission on Radio and TV as a means of evangelism; approved a follow-up diocesan survey to that conducted by National Council in 1950; approved plans for a new home for the aged, and a record budget of \$287,045. In addition, delegates approved a campaign to raise \$82,000, with \$36,000 to be allocated for the building of a new student center at Duke University and \$46,000 as the diocese's share in building All Saints' Chapel at the University of the South. Elections to General Convention: clerical, the Rev. Messrs. T. Blair, C. K. Herman, W. M. Moore, T. Smythe; lay, Dr. S. Alexander, Judge F. O. Clarkson, G. London, Dr. R. C. Stone.

**Olympia** (St. Mark's Cathedral, Seattle, May 17): Adopted a record \$270,583 budget; gave a blank check go-ahead to Bishop Stephen F. Bayne Jr., and the diocesan council for a capital funds program, approved the hiring of a promotion and publicity director for 1958, and endorsed resolutions urging a revised, broadened and safeguarded refugee program; affirming the right of people of all races to worship in any Episcopal church and, if communicants, to receive Holy Communion, and commending the work of the "Episcopal Churchmen for South Africa." Elections to General Convention: clerical, the Very Rev. J. C. Leffler, the Rev. Canon E. B. Christie, the Rev. Messrs. F. H. Avery, R. B. Staines; lay, J. F. Hodges, S. H. Brown, B. F. Miller, W. P. Uhlmann.

**Rhode Island** (Cathedral of St. John, Providence, May 21): Officially accepted Miramar, a Newport estate valued at more than a million dollars (see photo, page 9), as a year-round educational center and retreat house for both clergy and laity. The estate was given the diocese by Mrs. Eleanor (Widener) Dixon and her brother, George D. Widener, in memory of their mother, Mrs. Eleanor E. Rice. They also gave the diocese securities of about \$150,000. Included in the four and a half acre property are a two-story, 50-room villa and an expansive garden. Meanwhile, delegates approved in principle preliminary proposals for an administrative overhaul of the diocese; voted to join the Rhode Island State Council of Churches (since that body has accepted the Preamble of the National Council of Churches), and heard that \$106,831 had been pledged or contributed towards the \$142,000 goal of the Episcopal Charities Fund.

**Rochester** (St. Paul's Church, Rochester, N. Y. May 14): Voted to include in its budget an increase of the minimum stipend for priests of missions and aided parishes to \$4,000 a year. Delegates also voted to oppose any legislation that would permit churches and other charitable organizations to hold bingo games to raise funds. In his annual address, Bishop Dudley S. Stark made a strong appeal for everyone in the diocese to study the "future of human liberty." "Freedom," he said, "is every man's business, and the Church's interest in freedom is obligatory and paramount." Elections to General Convention: clerical, the Rev. Messrs. G. L. Cadigan, R. Alling, D. H. Gratiot, F. M. Winnie; lay, T. Hargrave, R. S. Bloomer, Dr. T. T. Odell, L. Harder.

**Spokane** (April 24): Desired to elect deputies to General Convention, but found its own constitution wouldn't permit it. Steps taken to remedy the matter can't become effective until 1958. Bishop Russell S. Hubbard called for a new emphasis on evangelism to succeed the wave of building campaigns, which he described as tooling up for the real job. He knew no reason, he said, why Episcopalians should not "ring doorbells" with as much enthusiasm as members of some other denominations.

**Upper South Carolina** (St. John's Church, Columbia, May 7-8): Heard officially of its first capital funds drive for \$360,000 (already publicized), its needs (particularly in the mission field) for more clergy and higher salaries; admitted three new missions, dissolved three others, and granted Bishop C. Alfred Cole permission to purchase or obtain an Episcopal student center at the University of South Carolina. Budgets adopted: Diocesan, \$35,700; missionary, \$131,538. Dep-

uties to General Convention: clerical, the Rev. Messrs. G. Temple, J. A. Pinckney, C. Satterlee, W. W. Lumpkin; lay, S. D. Mitchell, R. T. Neblett, W. C. Jennings, R. H. Robinson.

**Virginia** (St. Paul's Church, Richmond, May 15-16): Agreed to let churches give voluntarily to the diocese on a proportionate basis rather than accept an assigned quota. The diocese will prepare its budget on the basis of parish pledges. Those churches not wanting to participate



The A.C.U.'s Day of Witness in Los Angeles saw achievement awards go to Movie-TV Actor Robert Young, organizer of the Episcopal Theatre Guild; Carol Williams, for House of Young Churchmen, and Otho Lord, Superior Court Commissioner and active layman.

will be assessed quotas as in the past. Although some are already using the plan, it will not go into effect until 1959. The new method, said Bishop Frederick D. Goodwin, "frees the spirit and brings in the money too." Meanwhile, delegates approved a record budget of \$568,049; rejected a motion to allow women to serve on vestries; adopted a resolution asking Congress to enact legislation that would "facilitate a realistic and humane response to the world-wide refugee problem"; admitted one "separate congregation" and two missions, and elected these deputies to General Convention: clerical, the Rev. Messrs. S. B. Chilton, A. T. Mollegen, H. A. Donovan, D. H. Lewis Jr.; lay, G. R. Humrickhouse, B. P. Harrison Jr., A. A. Smoot, J. P. Causey.

**Western Massachusetts** (Christ Church Cathedral, Springfield, May 17-18): Heard Bishop W. Appleton Lawrence announce his retirement, effective Nov. 28. Presiding Bishop Sherrill, guest speaker, paid tribute to Bishop Lawrence for his service to the Church. Bishop Law-

rence's successor will be elected at a special convention in the fall. Meanwhile, delegates approved a \$360,000 budget and a resolution urging a change in Massachusetts law to make it easier for couples to adopt children not of their own religion. Elected to General Convention: clerical, the Rev. Messrs. M. F. Williams, M. V. Eckel, A. G. Noble, P. H. Steinmetz; lay, R. W. Boyer, W. W. Yerrall, M. C. J. Quith, W. S. Dakin.

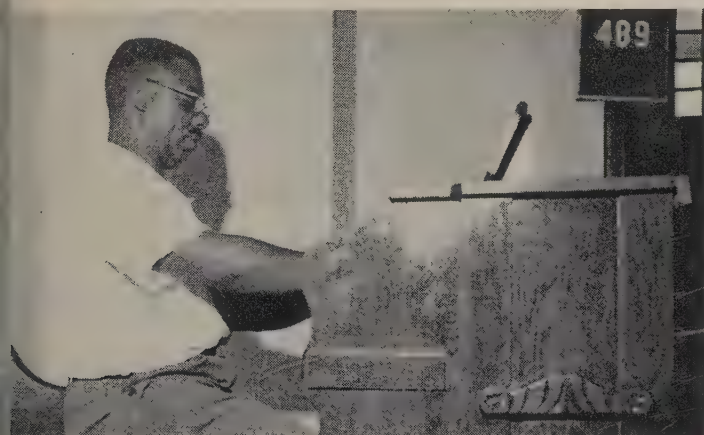
**Western New York** (St. Paul's Church, Lewiston, May 14): Heard Bishop op Lauriston L. Scaife propose "house-type" discussion groups—on such matters as the family, Christian marriage and basic human needs—in new residential areas where churches and recreational facilities are not available. The bishops reported that of \$1.3 million pledged, \$876,804 has been collected so far in the Episcopal Advance Funds Campaign ending Dec. 31. A proposed budget of \$238,411 will be acted upon after the fall Every Member Canvass. Elected to General Convention: clerical, the Very Rev. P. F. McNairy, the Rev. Messrs. J. D. Mears, W. F. Bowker, C. H. Richardson; lay, C. Townsend Jr., H. E. Say, L. J. Dutton, M. W. Gleasner.

**West Missouri** (Christ Church, St. Joseph, May 13-14): Heard from Bishop Edward R. Welles that for the first time in the diocese's history more than 900 persons were confirmed in the past year. On behalf of the clergy, Bishop Welles presented to the Very Rev. Clarence H. Haden Jr., dean of Grace and Holy Trinity Cathedral, Kansas City, and Bishop Coadjutor-elect of Sacramento, a gold chain for his pectoral cross. Delegates adopted a resolution to appoint a committee to study the function of the diaconate and how it might be improved.

**West Virginia** (Christ Church, Fairmont, May 14-16.): Heard that its Episcopal Advance Fund went so far over the top that it has received \$309,272 in pledges, with more promised. The original goal was \$250,000. Delegates agreed to "Sword of the Spirit" movement for the coming three years to avoid "spiritual disintegration" due to man's over-concern with "peace and prosperity" and tendency to use religion as a "tool." The movement is designed to reach out to all church members, "fringe" members and the unchurched. Considered a convention highlight was the advancement of two missions to parish status—St. John's, Huntington and St. Luke's, Charleston. Bishop Wilburn C. Campbell said it was the first time such action had been taken since he came to the diocese in 1951. Elections to General Convention: clerical, the Rev. Messrs. F. F. Bush Jr., G. F. LeMoine, E. Rowley, R. P. Atkinson; lay, R. D. Watt, H. Schrader, A. H. Christian, R. K. Par-

# A Priest Is Many People

The people of Hopkinsville, Ky., where the rapidly-growing Good Shepherd Mission is located, know the Rev. Adolphus Carty as the man who put a "diversity of gifts" to work in reforming a tough section of town. By what he himself calls "evangelism through children," he has converted a locale of shootings and knife fights into a respectable neighborhood. How did he do it? Ingenuity. Sincerity. Hard work. They all apply. Formerly a member of a reform school staff, he knows how to deal with youngsters whose toughness is often no more than a compound of fear, idleness and insecurity. Working with little funds, he created play facilities with his own hands, making volleyball nets out of old pieces of string and archery targets from boxes stuffed with straw. Before the tiny mission was voted money for a parish house, two pyramid tents were made to do. Little League baseball was a part of the program until the city, inspired by Mr. Carty, began running a recreation program for the Negro community. A musician, he not only plays the organ but used "a mechanical bent" to render it "electric" with the help of a washing-machine motor. He painted his own murals for the church's interior and carved a new cross for the altar. To help win older folks in a largely fundamentalist community, he conducts Men's Bible Class where religion shares the spotlight with doughnuts, coffee and informal dress. On this page he is shown in some of the activities that have "made the difference" at Good Shepherd.





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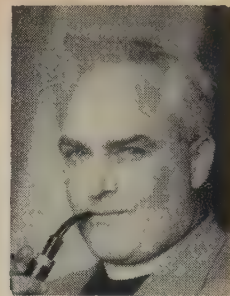
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# London Notebook

by Dewi Morgan



**Caesar Slept Here:** With a reasonably fast car you could get from England to France in the time it takes to smoke a king-size cigarette—if it were not for 20 or so miles of water in between. That water has annoyed a succession of notable people, from Julius Caesar to Hitler. Perhaps things like the European Common Market are going to decrease its importance. Perhaps things like the long-discussed Channel Tunnel will annihilate it altogether.

Nevertheless, England will remain England and Europe will remain Europe. And in nothing is the difference greater between them than in the organization of the Christian faith. Europe has nothing which is really akin to the Church of England with its constant resolving of the tension between Catholic and Protestant.

The Church of England is, therefore, very much of an alien flower in continental Europe. While it has been and continues to be a missionary Church over all the rest of the world, its activities in Europe have been, until very recently, limited to caring for its own people who go to Europe on business or pleasure.

"Until very recently"—that qualification is necessary, for the close participation of the Church of England in the ecumenical movement has given it continental contacts of a kind it has never had before. And it is not too much to say that to those contacts

the Church of England has singular and significant gifts to bring.

The 20th Century seems more and more to be showing forth the Church of England as the link between the ancient Churches of Christendom and the post-Reformation Churches. It is frequently described as a "bridge Church." While this is not entirely a happy phrase (for a bridge is something you pass over, not remain on) it has a meaning.

The Church adheres to all the marks and the doctrines of the Apostolic age. It is wholly Catholic in its respect for tradition and its reverence for an institutional Body of Christ. At the same time, it is Protestant against all man-made errors. And it accords to the Bible an esteem second to none. Anglican Biblical scholarship is deservedly famous. The Church of England knows and appreciates what the Protestant means when he talks of a direct approach to God and also knows and loves the sacramental means which God has given us to mediate that approach.

The sum total of these things gives it an importance for the whole Christian body which is quite beyond any statistical significance. And it is because Anglican churches in Europe enshrine these things that they demand our support when we saunter by Lake Geneva or the fountains of Rome.

The Anglican Church in Europe

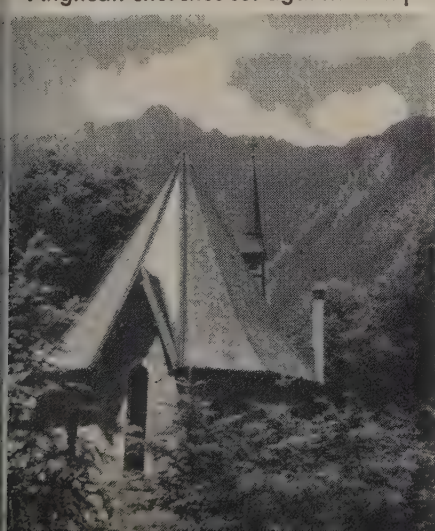
has an important future. It also has a fascinating past. The Society for the Propagation of the Gospel was only two years old when in 1703 it made "a benefaction of Greek liturgies and Testaments for the common Muscovites." A similar gift was made to Amsterdam at the same time. By the mid-18th Century, the S.P.G. was making a grant to the University of Debritz (about the same time as it made grants to Harvard), the *alma mater* of most of Hungary's clergy. It was also S.P.G. which supplied ministrations to the soldiers in the Crimean War, long before Britain's War Office had established a Chaplains' Department.

As time went on, other agencies came in to assist the S.P.G. in this task. The founding of the Colonial and Continental Church Society meant a great extension of the work. And the creation of the Diocese of Gibraltar in 1842 established all the activities in southern Europe.

Today the Church in Europe is divided into two administrated spheres—the Diocese of Gibraltar, which looks after the southern parts, and the Jurisdiction of North and Central Europe, which is headed by the Bishop of Fulham, who is a suffragan of the Bishop of London. This is a reminder of the time when the whole of Anglican work outside England was the responsibility of the Bishop

*continued on page 34*

Anglican churches set against such picturesque backdrops as these stand ready to welcome the traveler to Europe this summer.



# Editorials

## Denver's Dean Roberts — Gallant Christian

The city of Denver is a mile high. It has a big heart, a big soul, and a big vision. Mounting guard above the city stand the great mountains and in the city are men to "match these mountains." Since 1936 Paul Roberts has been the dean of Denver's St. John's Cathedral. His ministry in this exciting city has been one of the glories of the contemporary Church in America.

Dean Roberts has been in the midst of nearly every good thing in Denver. He has preached and lived a Christianity which is relevant to the world in which we live. He has been unafraid to champion unpopular causes. His vestry and his people have supported him, even when some of them have not agreed with him, because they have always known that he was an honest and humble disciple of Jesus Christ. His great heart has leaped across every barrier of race and class and creed. A powerful preacher in one of the great pulpits of America, Paul Roberts' finest sermon has been the life he has lived. He has practiced what he preached, with an eloquence which has touched every corner of his city.

A few weeks ago Dean Roberts retired. Denver is a bigger city, in its soul and in its vision, because of the noble ministry of this gallant Christian. There are only a few really great priests in every generation. Paul Roberts is one of them in our day.

## Church Parties and the Church

The Episcopal Church, as part of the Anglican Communion, represents a synthesis of three great traditions in the Christian Church. These are Catholic, Protestant (or Evangelical), and Liberal. Each represents a very important part of the whole Truth as we have received the Truth. As "Church parties," however, each one represents only a fragment of the whole.

It is part of our Anglican way to accept with joy the fact of this diversity within a fundamental unity. In the eyes of people outside our fellowship this often seems like accepting ideas which are logically incompatible. What is not usually understood is that this involves no weak dilution of the Truth. It is, on the contrary, the willing

acceptance of the creative tension which is the inevitable result of trying to comprehend the fullness of Truth. Thus Bishop Sherrill at the Anglican Conference quoted the Principal of Cuddesdon College: "We have our treasures, indeed, a Catholic Church yet reformed, her authority conspicuous for that moderation which she seeks to show forth in all things, her episcopacy constitutional, her priesthood comprehensive, her liturgy popular. These are peculiarly our own. But it is for the Church at large that we hold them and for her benefit that we must bring out of this treasure things old and new."

For some time now it has seemed to everyone that our Church was growing in understanding and harmony. Now and then, however, we hear the rumblings of the bitter wind of confusion as parties within the Church rally around a fragment of the Truth and hurl their criticisms at their fellow churchmen. It seems to be much easier to argue about the Faith than to be loyal to it, to defend a part of the Truth than to try to comprehend the Whole Truth.

We are reminded again of the Anglican Congress and of the words of Bishop Wand. Of "Parties in the Church," he said: "They are not irreconcilable attitudes. If you take them right back to the fundamental beginnings, you see that they are essential attitudes. None of us can be completely Christian without holding both (Catholic and Evangelical). But where you have tensions like that, it is almost inevitable that you should have people who emphasize the one and people who emphasize the other . . . What we want is a new synthesis at a higher level . . . As far as I am concerned, I should be extremely glad to Catholicize every Evangelical I have met, and by the same token, to give him the opportunity to Evangelicalize me if he can. It is not by jeering at each other, it is by recognizing fully that each of us has a side of the Truth that we shall produce the synthesis. As a matter of fact, we each have not merely a side of the Truth; we have a part of both sides. That is where we overlap, and it is because we overlap in that way that we can still be happy together within one Church."

## The Church in South Africa

Perhaps altogether too few of us are aware of the sufferings of our brethren in South Africa. They need our sympathetic concern, our interest, and our continuous intercessions. The heroic witness of the Anglican Church in South Africa is a challenge to every one of us as we face similar problems in our own country.

A bill, now adopted by both houses of the South African parliament, empowers the Ministry of Native Affairs to bar Negroes "from churches, clubs, hospitals, schools, places of public entertainment or public meetings outside their own residential areas" if their presence is considered undesirable. It is this law which the Anglican Church has openly defied and has said that it could not obey. To obey, our brethren in South Africa contend, would be disloyal to the Church's Lord and Master, Jesus Christ.

The *New York Times*, commenting on the law and the Anglican position has said:

"At the heart of the whole measure, as the churchmen were quick to point out, is the fact that the determination of what is undesirable or a 'nuisance' is left to the whim or judgment of a single individual and cannot be carried to the courts. The clergy pointed out that this was a violation of freedom of worship, and the terms of the bill in respect to churches have been slightly modified to permit hearings before an action is taken.

"This does not change what is basically wrong with the measure, which is as damaging and dangerous as the whole concept of segregation itself. When one man is empowered to make decisions concerning the rights of individuals in a variety of fields without any question of judicial review, the whole function of law as the protector of human rights is destroyed. It is not merely 'equal protection'—and we ourselves must go further than we have done thus far to make this really effective—it is the whole basis of a society under law that is at stake.

"We know by experience that great social changes cannot be brought about by legislation alone, however desirable the legislation may be. But no civilized community anywhere can afford, at any point to allow government under law to be undercut, and to substitute for it, under whatever pretext, government under prejudice."

These events in South Africa not only call out our concern for our brethren there. They bring lessons which we dare not ignore, for such as this can, and sometimes does, happen here.

## The 23rd Psalm and the H-Bomb

One of the sorriest spectacles in Christendom is the manner in which religion and the Bible have been used to bless or to condone almost any evil in the world. Men have defended slavery with biblical texts. They have condoned war and cruelty to enemies by quoting Scripture. Now we hear the *London Daily Express* has referred to the H-Bomb as "our defense, our security, our staff and our rod."

Reginald Reynolds was quick to pick this up. He has written this poem for the *New Statesman and Nation*:

*Some pious Christians may read with qualms  
This breezy reference to your staff and rod—  
From my own recollection of the psalms  
Hadn't the staff something to do with God?  
But since you parody the Twenty-Third  
I am content to take you at your word.*

*"The valley of the shadow"—that's the verse—  
You "fear no evil" when your bombs descend;  
Your love of quoting Scripture makes it worse  
That you pervert it to so foul an end.  
Why must we have such sanctimonious slime  
To smear with humbug each audacious crime?*

*The thaumaturge had but his soul to sell—  
Mad politicians sell the whole creation;  
Faustus raised Helen—they are raising Hell  
To plunge a planet in their own damnation.  
Faust knew what he was doing—more or less—  
This gruesome gambit is a clumsy guess.*

*Doomed men may yet take pride in how they die—  
What pride is ours in suicidal gambles?  
And in what Gadarene, half-human sty,  
Do ghouls proclaim this Gospel of the Shambles?*

*I, too, can twist a text—the Race of Man,  
About to die, salutes you . . . Caliban.*

REGINALD REYNOLDS

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The great Apostle said, "Pray without ceasing." Develop the habit of making intercessions in frequent little prayers. When you see a crippled person, think "Lord have mercy upon him." When you hear someone use profanity, think "Blessed be the Holy Name of Jesus." When someone hurts you or offends you, think "Father, forgive him, for he knows not what he does." When you see someone driving recklessly down the street, think "God guide him." These little prayers are gifts we are offering to God, and God takes them and uses them for the benefit of the one for whom we pray.

—the Rev. Roy Pettway, Church of Our Saviour, Atlanta

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# Our Churches In Europe

Seven American Episcopal churches in Europe serve many people and witness to our world-wide mission.

PARIS is said to be one of the largest "American" cities, so numerous are our nationals there. The same is true of nearly every city in Europe. American businessmen, government workers, tourists, military personnel, and United Nations employees are in evidence throughout the length and breadth of the "Old World." Their presence in such numbers is an entirely new post-war phenomenon. It presents the Church with an unprecedented opportunity and challenge.

The good news of this story is that the Church is on the job. The dean of our Paris Cathedral, the Very Rev. Dr. Sturgis Lee Riddle, writes us that: "The seven churches of the European Convocation, St. John the Divine's mystical number, are getting ready to welcome fellow-churchmen and

Americans traveling in Europe this summer. With St. John's we wish you 'Grace and Peace from Him which is, and which was, and which is to come.' The American Express Company, whose head in France is Mr. Harry Hill, junior warden of the Paris cathedral, estimates that American visitors will number some 600,000 this year."

The majority of our European parishes go back about 100 years. They were established by devout churchmen to provide the Church's ministry to resident and visiting Americans. Our Church has the privilege of representing, almost uniquely, American, non-Roman Christianity on the continent. Our parishes have always extended a warm welcome and their full ministry to "all sorts and conditions of men." They

St. John the Divine, Paris



American Church, Geneva



St. Paul's, Rome



are not chapels, nor "chapels of ease." They are fully organized, self-governing, hard-working, self-supporting (for the most part) parishes, with all the activities of a home church. Their "coffee-hours" after the services provide a happy meeting-place for Americans from far and near, and the local residents who act as hosts and hostesses are mines of information for the traveler.

The Episcopal churches in Europe are by canon under the Presiding Bishop, who sometimes has exercised the jurisdiction personally. However, Presiding Bishop Sherrill has always appointed a Bishop-in-Charge to represent him, the latest being the Rt. Rev. Norman B. Nash, retired Bishop of Massachusetts. Bishop Nash, accompanied by Mrs. Nash, has just made his visitations to the parishes, and Episcopal Armed Forces chaplains, concluding with a consultation with the Archbishop of Canterbury.

The mother church of the Convocation, the seat of the Bishop-in-Charge, is the Pro-Cathedral Church of the Holy Trinity, 23 Avenue George V, Paris. (See separate story on American Churchmen in Paris.)

Our other parish in France, the Church of the Holy Spirit, 21 Boulevard Victor Hugo, Nice, has as rector a priest with French antecedents, the Rev. Marcel Brun-Gotteland, Th.D., formerly of the French Episcopal Church in Philadelphia. Nice, with its beautiful church and rectory, was once a popular and affluent center for American residents. All that is now changed, residents are few, and the last years have been hard sledding for the church. However, the stationing of many Navy families in the Nice area has brought new life and activity to the parish. Sunday School and Auxiliaries have been revived, and the rector has issued an attractive bulletin, "The Church Bell," to be circulated through the Mediterranean coast in the hopes of attracting the scattered Americans to the only Episcopal church in that whole area. Successful efforts are being made to restore the fine organ, long in need of repair. (See separate story on the American Church in Geneva, Switzerland.)

In Italy, which so many Americans have come to know and love, two beautiful churches with vigorous programs admirably represent our branch of Christ's Holy Catholic Church. St. Paul-Within-the-Walls, Room 58 Via Napoli, so named to distinguish it from the ancient basilica of St. Paul's Outside-the-Walls, the traditional site of St. Paul's execution, has been declared a national Italian monument. It houses the masterpiece in mosaic of the pre-Raphaelite painter, Sir

Edward Burne-Jones. The rector, the Rev. Charles Shreve, an honorary canon of the Paris cathedral, is a leader in the American colony in Rome, the second largest in Europe, and carries on a widely organized program of activities for both Church and community. Rome has been flooded with refugees from Hungary and the Near East. St. Paul's has set up a nursery and school program in its parish house, and the rector has ministered in many ways to these refugees. Canon Shreve's latest project has been to establish a teen-age center for 135 young Americans in the basement of the rectory, which he describes, humorously, as looking "something like a Paris existentialist cave." He has persuaded Father Cunningham, rector of the American Roman Catholic Church, to be his co-chairman for the Rome Youth Council. Thus our Church is strongly represented in the papal capital.

In lovely Florence, which Edward Hutton calls "the jewel of Europe," St. James' Church, 15 Via Bernardo Rucellai, with its Buttes Memorial Chapel, a gem of Siena marble, welcomes the throngs of visitors to this shrine city of the Medicis. The rector, the Rev. Victor Stanley, will be in residence all summer to greet traveling Americans at the services and coffee-hour. The Ladies' Guild, under the leadership of Mrs. Dale Fisher, wife of our consul general, recently gave a benefit for the church and Hungarian relief in the ballroom

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St. Christopher's, Frankfurt



Church of the Holy Spirit, Nice



St. James' Church, Florence

# American Churchmen In Paris

The American Cathedral is "A Lighthouse of American Faith and Freedom Abroad."

THE Cathedral Church of the Holy Trinity on the Avenue George V is a source of pride to every Episcopalian in Paris. But it is vastly more than that. It is a real parish, with an active and dynamic ministry not only to Americans abroad but to the City of Paris itself. Here is a "home away from home," a little bit of America in a foreign land. More important, here is the Christian Church at work in a challenging situation.

American Episcopal services in Paris go back to 1847. After outgrowing a church on the Rue Bayard, which was sold to the Church of Scotland, the cornerstone of the present Church of the Holy Trinity in the Avenue George V was laid in 1881. Built by the famous English architect, George Edmund Street, R. A., and considered "the most beautiful example of English Gothic on the Continent," the Cathedral has been declared a "monument classe" by the Beaux-Arts. It houses many treasures of art, including an Edmund Abbey altar piece, stained glass windows illustrating the *Te Deum*, a Marie-Antoinette prie-dieu, a collection of international, national and state flags, and many fine examples of French antique ecclesiastical art. The cloisters are a memorial to Americans who served in the first World War.

The Cathedral numbers in its parish family some 700 souls, mostly American, but also including English, Cana-

dians, French, and others. The parish is made up of a few old Paris residents, but mostly, now, of people who are serving in diplomatic, military, or business capacities for a variable term of years. There are always the traveling visitors, especially in the summer months when Paris is a crossroads of the world.

### Center for American Community

The Cathedral serves as a center of American Community life, with a Sunday School of over 200, an active social service organization known as the Junior Guild, a Men's Club, clubs for young people of college and high school age, and Boy and Girl Scout troops. Thirty-two persons were in the Confirmation class presented to Bishop Norman B. Nash on April 7. Many persons, influenced by their associations at the Cathedral, sooner or later present themselves for Confirmation, either here or elsewhere. The parish tries to fulfill the role of a cathedral in serving as a "show window" for the best our Church has to offer in liturgy, music, ministry and Christian life. The choir, made up mostly of French professional singers from the *Opera* and elsewhere, is directed by Norman Proulx, the only American ever to win the first prize in organ at the Paris Conservatory. The vestry is composed of a representative cross section of the diplomatic, civic and business leaders of the colony. The former Ambassador to France, the Hon. C. Douglas Dillon, now deputy Under-Secretary of State, serves as a member of the vestry. Dean Sturgis Lee Riddle has received a letter from the new ambassador, the Hon. Amory Houghton, stating, "I am greatly honored that you should wish me to become a member of your vestry. The church has meant much to me over the years, and I will be more than happy to accept this invitation." The official ambassador's pew has been set aside in the Cathedral since the days of Ambassador Whitelaw Reid.

### Parish News

On April 4, the Men's Club of the Cathedral gave a dinner in the parish house in honor of Bishop Nash, attended by a capacity crowd, at which the bishop and Dr. Arthur Compton

Idaho's flag is added to the American Cathedral's collection. Ambassador Dillon, Dean Riddle and Idaho's retired Bishop Rhea examine it.



amous physicist and chancellor of Washington University, St. Louis, spoke. Lt. Gen. Clovis Byers, commandant of the NATO Defense College, is an officer of the club. The president, John Ferguson, announced a gift from the club to Seabury-Western Theological Seminary, of \$1,000 in memory of the late beloved Stephen E. Keeler, Bishop of Minnesota and Bishop-in-Charge of the European Convocation, the post Bishop Nash now holds.

In recognition of his loyal and able services as assistant for the past two years, the Rev. William H. Wagner, formerly of St. Stephen's, Providence, R. I., has been made a canon of the Cathedral. He will continue his supervision of all the youth activities and his sharing generally in the parish ministry. The Rev. Charles Shreve, rector of St. Paul's, Rome, is an honorary canon.

Canon Wagner conducts regular services at three American military bases in France where no Episcopal chaplain is available. This is a courtesy to the service personnel who mean so much to the life, work and support of the Cathedral. During the liberation, 1944-46, the Cathedral was made the official U. S. Army worship center for Protestants by Commanding General J. C. H. Lee, now executive vice-president of the National Brotherhood of St. Andrew.

On April 10, during Queen Elizabeth's impressive state visit to Paris, the dean and some members of the vestry were invited to be present at the laying of the cornerstone by the Queen of the new Church of Scotland. The former church building in the Rue Bayard was for many years the Church of the Holy Trinity parish, until it was outgrown, sold to the Scottish Church, and the present site on the Avenue George V acquired. The Anglican clergy of Paris and the surrounding area, including the clergy of the Cathedral, meet once a month for luncheon and a conference.

Dean Riddle left for the U. S. early in June to receive an



High altar of American Cathedral.



AP Photo

Virginia's Governor Stanley, the dean and retired Bishop Brown of Southern Virginia after governor placed wreath at Cathedral memorial honoring American war dead.

honorary degree of Doctor of Divinity at the commencement exercises of Seabury-Western Seminary, and to fulfill summer preaching engagements at the Cathedral of St. John the Divine and Trinity Church, New York City. Several distinguished preachers will fill the Cathedral pulpit during the summer season, including Suffragan Bishop William S. Thomas of Pittsburgh, Dean Julian Bartlett of Grace Cathedral, San Francisco, Dr. John Ellis Large of the Church of the Heavenly Rest, New York City, and others.

One of the great occasions of the year in Paris is the annual Memorial Day service in the Cathedral, May 30th. The service this year was the 40th in the Cathedral's history. The head of the Armed Forces Division of our Church, Bishop Henry I. Lottitt of South Florida, preached the sermon, and the Rev. Dr. Robert J. Plumb, executive secretary of the Division, participated along with many of the Anglican, Orthodox, and Protestant clergy resident in Paris. The service is always attended by ranking allied personalities and delegations—ecclesiastical, diplomatic, civic and military. After the impressive ceremonies at the Cathedral, the American ambassador led a procession up the Champs Elysees to the Arc de Triomphe, where he laid a wreath on the Tomb of the Unknown Soldier.

The women of the Junior Guild, who raise some \$18,000 a year for their charities, mostly French, had a most successful pre-Lenten "Gala," a benefit dance at the Hotel des Deux-Mondes, and are now at work on their spring rummage sale. Their activities not only bring relief to desperate individual cases, and French charitable institutions, but make for much good will for our Church and country at a time and place where it is sorely needed.

At a coffee hour following the services, visitors are invited to take, wear, and keep one of the little silver crosses hung

*continued on page 32*

## Our Churches in Europe

*continued*



WCC Photo

World Council of Churches Headquarters. There are approximately 1200 Americans in the Geneva area.

# The American Church In Geneva

Here, under the direction of the Reverend Gerald O'Grady, the Episcopal Church ministers to a truly ecumenical congregation.



ONE OF THE most exciting parishes in Christendom is the Emmanuel Episcopal Church in Geneva, Switzerland. Established over 80 years ago for a very small community of consular and business people and tourists, "The American Church," as it is commonly called, now finds itself at the center of the European Office of the United Nations Organization, the World Council of Churches, the World Health Organization, the International Labor Office, the League of Red Cross Societies, and literally dozens of international groups. Several hundred Americans serve on the staffs of these organizations and, in addition, Geneva is increasingly a center for the European offices of American business firms. Approximately 400 American students in addition to resident families add up to a total of something like 1200 Americans in the Geneva area. This is a large potential community, but the

Choir rehearsal in the rectory. Behind Mr. O'Grady are Jack Garnish, John Craig and Anne Terry.

migration" problem in stateside parishes is mild compared to the 30 per cent turnover per year in Geneva.

The American Church ministers in one way or another to a majority of these people, as well as to a number of nationals of other countries. "Under these circumstances questions as to denomination and faith are seldom raised," says the Rev. Gerald O'Grady, the rector. "A touring student is killed in a bicycle accident; young parents lose their only child in a sudden illness; military personnel want the blessing of a Christian wedding after the cold formality of the civil ceremony—in all of these situations a Christian ministry with a familiar American flavor becomes particularly important, and we are delighted to extend that ministry."

### An Ecumenical Parish

Geneva is the headquarters city of the World Council of Churches. The American Church congregation includes more than a dozen American clergy and their families from the staff of the World Council, and from the World Alliance of MCMAs. Approached as an ecumenical experiment, the parish is definitely Prayer Book in its orientation, but at the same time seeks the full richness of the ecumenical scene by welcoming into its fellowship people of every denominational background, encouraging each to contribute the particular witness of his heritage for the greater enrichment of the whole congregation.

The rector represents the congregation of the American Church in many of the activities of the World Council, including participation in the great ecumenical services in John Calvin's Cathedral of St. Pierre, the conferences and consultations between the World Council and officials of the many international organizations in the search of "an international ethos," and by participation in conferences and courses at the Ecumenical Institute at Bossey, at which both laymen and clergy from all over the world meet to explore problems of ecumenical concern. The rector attended an international conference of college chaplains at Bossey as a representative of the Episcopal Church in 1954. This past summer he served as chaplain of the Theological Students' Conference, which brought together every kind of non-Roman Christian, including Anglicans, Free Churchmen, Orthodox and Copts, from every corner of the globe. He also participated in a panel on "Ecumenical Tensions" during the Laymen's Conference.

In addition to the ecumenical nature of the parish itself, the American Church extends its hospitality to the Metro-

politan of Philadelphia, Bishop James, who represents the Ecumenical Patriarch of Constantinople at the World Council of Churches in Geneva, for Greek Orthodox services in the church. Good rapport has also been established with Father Gauthier of the Old Catholic Church.

The American Church in Geneva joins with the English Church, the Scottish Church, and an English-speaking Lutheran congregation in sponsoring a United Sunday School for all English-speaking children. These four congregations, together with a Quaker group, sponsor the Christian Forum, which now presents a year-round program of lectures and discussions for adults, drawing on the extraordinary talents not only of the World Council, but of the many Christian laymen serving on the staffs of the various international organizations. All of these activities are centered in the American Community House, owned and operated by the American Church, since it is the only parish house among these congregations.

### The Community House

The Community House is the center for a great deal of the group life, not only of the American community, but of many international groups. Square dances every Tuesday draw surprising crowds of people, many of them with only a smattering of English, but a compensating eagerness. A Scottish dance group meets on Thursdays. It is international and multi-lingual. The Women's Guild of the American Church includes women of all faiths, and of all nationalities, working daily from 9:30 to 4:00 on various service projects for children's villages, preventoria, and now, of course, for the refugees.

Special occasions punctuate the program year, with a children's party at Christmas, sponsored by the American Club, the American Church, and the American Women's Welcome Committee, and a Hallowe'en party for ages 10 to 15, so successful that a regular series of parties and dances for this group is now being launched.

On Election Day a "party," beginning at 5 a. m. with three radio receivers bringing the latest election results, served coffee and croissants to over 600 persons, including two Russian delegates who were invited to observe, at least indirectly, a "free election." The Community House is also an "information center," with the centralized files of the American Club and the Welcome Committee, so that it is in fact a very real center of the American Community life in Geneva.

*continued on page 32*

John Foster Dulles, Dr. Visser 't Hooft, President and Mrs. Eisenhower, and son, John, with American Church rector.

WCC Photo



# The Lord's Own Service

(An Outline for the Holy Communion)

Page in Prayer Book	The Parts of the Service	The Meaning	Where the Bible Explains It	What We Do
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## Part I — We Speak to God and He Speaks to Us

(Called in ancient days "The Mass of the Catechumens")

67	Preparation	We prepare our hearts.	Psalm 43 and Matthew 5:8	Kneel
68, 69	The Ten Com- mandments or Summary of the Law	We hear what God wants us to be.	Deut. 5:6 ff, Matthew 22:34-40	Kneel

### A. We Speak to God

70	Lord, Have Mercy (Kyrie)	We ask for mercy.	Luke 18:13	Kneel
90 to 269 (Accord- ing to Day)	Collect or Prayer for the Day	We express our need for God.	Ephesians 2:8-9 and 3:13-21	Kneel

### B. God Speaks to Us

90 to 269	The Epistle	God speaks through His Apostles and Prophets.	Paul's Letters & the Prophets	Sit
90 to 269	The Gospel	Our Lord's own words and deeds.	Matthew, Mark, Luke, and John	Stand
71	The Creed	The summary of our Faith—The mighty acts of God.	Acts 8:36-37	Stand

*Here may follow the Announcements, Sermon, and any special prayers.*

## Part II — We Offer to God and He Gives to Us

The Eucharist (Called in ancient days "The Mass of the Faithful")

### A. We Offer to God

72, 73	Offering of Alms, Bread, and Wine	In these we offer our- selves and our work to be redeemed in our Lord.	Ephesians 5:2 Romans 12:8 Mark 12:33 Matthew 5:23-24	Stand
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74	The Prayer for the Church	We offer the whole Church and all our needs . . . the Church, rulers, clergy, all people, our difficulties, our departed friends.	1 Timothy 2:1-5	Kneel
75, 76	Confession and Absolution	We offer our sins and receive God's pardon.	James 5:16	Kneel
76	The Comfortable Words	"So God loved the world . . ."	John 3:16 Matthew 11:28	Kneel
76	"Lift up your hearts"	We express our thankfulness.	Psalms 25:2 Luke 17:11-19	Kneel
76 to 79	The Preface (with "Proper Preface" for special times)	We join with "all the company of heaven."	Revelation 7:9-12	Kneel
77, 79	"Holy, Holy, Holy"	We praise God for His glory.	Isaiah 6:1-4 Revelation 4:8 Matthew 21:8, 9	Kneel

### B. God Gives to Us

80, 81	The Prayer of Consecration	The bread and the wine are consecrated in our Lord's own words, so that we "may be partakers of His most blessed Body and Blood."	Luke 22:7-20 1 Cor. 11:23-29	Kneel and express our love, especially at the words said by our Lord.
82	The Lord's Prayer	We sum up our petitions.	Luke 11:2	Kneel
82	The Prayer of Humble Access	We pause to remember our unworthiness and to claim again God's mercy.	Matthew 8:8 Luke 15:18-24	Kneel
82, 83	The Communion	We receive "the strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are strengthened and refreshed by the Bread and Wine"—( <i>Offices of Instruction</i> ).	John 6:53-56	Go to the altar, kneel, and receive. Pray for each other and for the absent.
83	The Thanksgiving	We thank God.	Philippians 4:6	Kneel
84	The Gloria in Excelsis	We praise God.	Luke 2:8-18	Stand
84	The Blessing	The Priest dismisses us with the Lord's Blessing and we return to the world to do His work.	Philippians 4:7	Kneel

**NOTE:** Prepared by William S. Lea, our editor, this chart is available from Morehouse-Gorham Co., 14 E. 41st St., New York, at 6¢ each, \$2.50 for 50, or \$4.50 for 100.



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Reinhold Niebuhr  
writes about

## Billy Graham In New York

A resident in New York may seem very parochial in reporting a New York event for readers outside New York. But Billy Graham has become a kind of national institution, and his New York Campaign, just beginning, is a good occasion and pretext for analyzing the relation of Billy Graham's evangelism to American Protestantism.

Graham's evangelism is in the tradition of America's frontier evangelical piety and is therefore an authentic bit of Americana. What makes it potent is that the gifts of a very personable young man and gifted public speaker are related to all the high pressure technics of modern salesmanship. All the arts of the "Madison Avenue crowd" (the advertising center of America) are practiced by the Graham entourage in the "Billy Graham Crusade."

One wonders about the position of the working pastors in this crusade. They are reduced to ballyhoo helpers in the effort to swell the Madison Square Garden crowds, and their essential dignity is compromised as leaders of Christian congregations in which the Christian life is socially embodied. Many of them rebel against this undignified role, not for reasons of personal pride, but because they think that the real witness of the Church is obscured when organized Protestantism seems to regard it important that Madison Square Garden be filled throughout the summer by crowds gathering around Billy Graham.

"There are diversities of gifts but the same spirit," and there is no reason why an evangelistic gift of a very modest and personable young man should not be heard. The only criticism which those of us who are not Graham enthusiasts make of such a campaign is that for the first time official Protestantism (the local Council of Churches) sponsors this campaign of evangelism. In my youth and in the days of my early ministry we were quite accustomed to evangelistic meetings in certain churches. But we did not participate in them, because the Protestant churches on the whole, while believing in evangelism, did not share the fundamentalist theology and, above all, they took exception to the "sectarian" perfectionism of the evangelist. They believed in the emphasis of the Reformation, that even a new life in Christ would not render the redeemed man sinless or solve all the complicated moral issues he must face.

It is precisely on this simple perfectionism that the Billy Graham Crusade must be challenged. Graham honestly believes that conversion to Christianity will solve the problem of the hydrogen bomb because really redeemed men will not throw the bomb. It is not disturbing that sincere Christians such as Billy Graham should have rather too simple solutions for complex problems. Graham may help many people who face simple rather than complex problems. What is disturbing is that organized Protestantism should give this simple approach to the Christian faith in the tragedies of a nuclear age its official endorsement and should believe that a great metropolis with all its intricate problems of communal justice will be "challenged" by Billy's message; and that the Church, which has abdicated its own convictions for the sake of the campaign, will somehow grow in stature because of the "witness" of the crowds in Madison Square Garden.

# Training New Recruits

by Marion Kellera



The relatively uncluttered weeks of summer offer a golden opportunity for preparing teachers for their autumn assignments. In the last issue, I suggested some possible approaches to a training program for teachers who have had experience. Today, I'd like to deal with the special problems and opportunities for training new recruits for the church school staff.

To the question, "But can't this be done at the same time?", I can honestly answer yes. It often is, even in quite large schools where the number of teachers might suggest division. But it can be done better, I believe, on small school staffs, when the new and the old teachers are given separate training, at least for two or three sessions at the beginning. Perhaps one could set up four or six sessions for everybody, *preceding* them with three sessions for the new recruits. For the fact is that new church school teachers require orientation as well as training. They need to be oriented to the idea of Christian Education that prevails in *your* school, not just to a philosophy stated formally in the teachers' manuals. They need to be oriented to the role of a teacher in your church school. They need to be oriented to the goals and values and interpretation of the Christian faith that underlie your church school. This is something that needs to be done apart from the regular training involved in teaching a particular course of study.

Even a new teacher brings something more than a blank sheet of paper or a blank mind to a new experience. We sometimes talk as though both teachers and pupils were new notebooks, all fresh and pristine, in which our wisdom is to be written in clear and understandable language. But this is far from the truth. Every new recruit to church school teaching brings with him some loyalty you have been able to touch, or he wouldn't be here at all. Every new teacher has some idea of his own meaning of the word teacher, and of what the act of teaching involves. Every one of these new teachers has areas of understanding and areas of misinformation, possibly misgiving, about religion. Words like God and Bible and prayer and child and discipline and content all have *meanings* for him. They also have feeling-tones, which sometimes tell more about his interpretation of them than do the meanings. Unless there be some opening-up of the meaning of these words, there is not likely to be much common approach to the problem of teaching. This kind of opening-up of people, so that they can think about their own meanings for words, and can hear the meanings suggested by your church school's interpretations, is what I mean by orientation. There are three main areas in which teachers need this help. They are: (1) What does it mean to be a teacher? (2) What kind of religion am I supposed to be teaching,

*continued on page 34*

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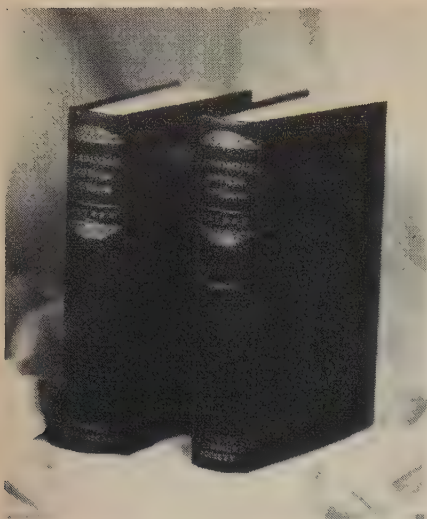
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# Books in Review

By William S. Lea



**HISTORY OF THE LITTLE CHURCH ON THE CIRCLE—CHRIST CHURCH PARISH, INDIANAPOLIS**, by Eli Lilly. Published by the rector, wardens, and vestrymen of Christ Protestant Episcopal Church of Indianapolis. 376 pp.

This is a book about a great parish written by a great layman. For over 120 years this parish has made its witness in the heart of the City of Indianapolis, which itself is near the population center of the United States, and in some ways is the typical large American city. But this is no typical parish, because through these years it has been gifted with amazingly effective leadership, and this has made it one of the strongest parishes in the Episcopal Church. The author writes with great affection of his own parish, and he writes from within the circle of dedicated concern which is the heart and core of the parish.

In the preface he indicates that the great lesson which he has learned in this study is the paramount importance of leadership. He shows that the variables of war and peace, prosperity and depression, and other worldly affairs do not appreciably affect the spiritual growth and material advancement of the parish. It is the human element centering around the leader which has made the difference all along, and he has one significant sentence in which he says that our vestrymen must realize always that their primary duty is to provide rectors possessing this priceless quality. As one reads the book, however, he realizes that not only have there been great clergy, but there also have been great laymen in this parish. As a matter of fact, a great deal more

space is devoted to the laymen than to the clergy.

We are indebted to Dr. Lilly because he has given us a picture from the inside of a great parish at work in one of the most dynamic periods of our history.

This book will be of interest to any who are concerned about the history of the country, the growth of great cities, the rise of the American nation itself, and, of course, the expansion and development of the Church. It will also be of interest to any who want better to understand the nature of a Christian parish. We commend it to all Episcopalians and to any who have these concerns.

**GHANA—THE AUTOBIOGRAPHY OF KWAME NKRUMAH**, Nelson. 302 pp. \$5.00.

Ghana is the newest nation on earth. It was born on March 6, 1957. This is a story of its great leader and almost, we might say, its creator, Kwame Nkrumah.

The book is his story. It tells of his imprisonment for political agitation, of his release, and of his efforts to form a government, and later of his service as Prime Minister of the Gold Coast. Born in 1909, Nkrumah was the son of a blacksmith in the Western Province of the Gold Coast. His mother was a member of a Nzama family which traces its origin back to Chief Aduku Addaie. Nkrumah was educated in the village school in Half Assini and later attended the Prince of Wales College at Achimota. After that he came to Lincoln University in Pennsylvania. Graduating in 1939, he began his work, and 13 years later he was awarded the honorary degree of Doctor of Laws. In 1945 he went to England to study at the London School of Economics, but his great interest was West African politics. He returned to the Gold Coast in 1947 as General Secretary of the United Gold Coast Convention. Nkrumah could fit into no conservative pattern and he soon broke away to form a revolutionary party of which he is still the leader. It was as the leader of this party that he was imprisoned for political agitation in 1950; but on his 47th birthday, Sep-

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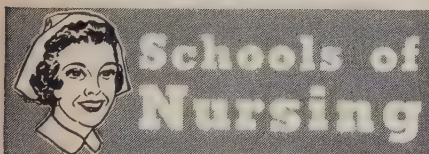
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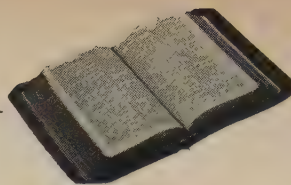
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# The Church

## A Continuing Bible Study by Robert C. Dentan

Genesis 13:14-18; Deuteronomy 7:6-11; Hosea 2:14-23; 1 Peter 2:1-10; Ephesians 2:19-22; Matthew 16:13-19

There is no place in biblical religion for selfish individualism. Redemption comes to men through their membership in a redeemed and redeeming society, not through some special arrangement made directly between themselves and God. To say this is not to depreciate in any way the importance of individual faith and personal righteousness, but only to assert that in the Bible faith always leads men out of selfish isolation into the divine community and that righteousness always implies right relationships within a community framework.

As we have already seen from our study of the Bible story, God chose from the very beginning to redeem men by means of a family, a society, a nation—or, to use the language of later times, a Church. Looking back on the account of God's dealings with Abraham, we find God promising that he shall be the father of a vast family (Gen. 13:14-18) and elsewhere declaring that by means of it "shall all the nations of the earth be blessed (Gen. 22:18)."

Although the meaning of this statement is not quite as clear in Hebrew as in English, it is certain that the greatest men of Israel, such as Second Isaiah, understood it to mean that it was God's purpose to save mankind through the family of Abraham. Here we see one of the fundamental patterns of the Bible: God working in history to save men through the instrumentality of a special, chosen group.

At the next stage in the history of salvation, the group is conceived of more in terms of a nation than a family. Under the leadership of Moses, the loose association which previously existed among the tribes claiming descent from Abraham became an organized community living under common laws and held together by a common faith and common worship. This is the stage in the Church's history represented by such passages as Deut. 7:6-11: "Thou art an holy people unto the Lord thy God." The word "holy" here

does not necessarily mean "morally good"; it means, rather, "consecrated to God's service." The next two verses (7:1-2) emphasize that God's choice of Israel was not based upon any special merit on her part, but solely upon the inexplicable love and mercy of God. The concluding verses (9:1-11) warn that the continuance of God's favor is dependent upon her willingness to walk in His ways.

The next chapter in the story is that of Israel's final failure, in spite of her tremendous spiritual achievements, to finish the task for which God had chosen her. This is followed by God's promise to create in the future a transformed community to bring his work to perfection.

Seeing her with somewhat kindlier eyes than those of the prophets, we shall probably feel that the passing of the old national Israel was a necessary stage on the way to the universal Israel of God, but the prophets could see her history only in terms of failure and judgment. Most of them, however, could also look beyond the evil present and see God's purpose ultimately being achieved by a renewed and purified people. This, for example, is the point of view in Hos. 2:14-23. God loves His people as a husband loves his wife, and some day the affectionate relations of early days will be restored between them (vss. 14-20). To those who are no longer worthy to be called His people, He will say again "Thou art my people," and to those from whom His justice was compelled to withhold mercy, He will show mercy again.

1 Peter 2:1-10 sees this promise at last fulfilled in the Christian Church (v. 10). Part of this passage (9) is also an echo of Exod. 19:5f, which we have read in another connection, and shows that the pattern of redemption through a redeemed and redeeming community is the same in the New Testament as in the Old. Although God's Church is no longer limited to those who are physically descended from Abraham, the spiritual descendants of Abraham—those who have faith in Christ (Gal. 3:7)—still constitute "an elect race, a royal priesthood, a holy na-

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# The Church and Education

by Betsy Tupman Deekens

THERE ARE, roughly speaking, 365 schools in the country run by the Episcopal Church, including seminaries, colleges and universities and those run by the parishes. New ones are being organized all the time. This, of course, does not even touch on the hundreds of others sponsored by the Protestant denominations or the Roman Catholic Church. The figure does give, however, an idea of the scope of the Church's influence in the field of education.

The Community of the Holy Spirit is engaged in a continuing study of the nation's religious schools. Their conclusions, of course, apply only to the schools surveyed so far, but they should stir the thinking of all clergy, parents, teachers and any other persons concerned with education.

For example, they found that the children in Church schools knew no more about religious truths than they would presume children in non-Church schools to know. "Their knowledge," reports the Rev. Mother Ruth, "was sketchy, inaccurate and carelessly put together." The Sisters found also that these children functioned no better, either when it came to making ethical decisions or relating themselves to their neighbors. In addition, they found that convictions about the necessity for religious knowledge, religious experience and the growth of a Christian ethic was not evident either on the part of the parent or the teachers.

This is, naturally, a condensed conclusion. Two of the Sisters have made a far more comprehensive study of the matter on the doctoral level.

"They think the reason for the evident failure of the schools they studied is the fact that most of the teachers had not the training in religion that would produce the right learning and experience on the part of the children," explains Mother Ruth.

She went on to say that the parents interviewed were themselves not "markedly interested in religion or, if they were, they were not too clear or well-informed or regular in their prayer life, reading of the Bible, or attendance at church."

From these findings, Mother Ruth reported, the Sisters conclude, "... if we mean to do a serious piece of work for our children in religious schools in holy religion, we ought to see to it that teachers who come to church schools are prepared to teach adequately in this area, as well as in their special subject."

They recommend that either Windham House or St. Margaret's in Berkeley, Calif. (both Episcopal graduate training centers for women), set up such courses, or that the Church provide more church colleges that include faculties of religion.

"Of course," Mother Ruth pointed out, "increasingly, the ordinary college is found to have a faculty of religion, and there is the option of a choice of religious

learning at college. This may, therefore, in a relatively short time, correct the present problem of no religious training in high school or college for most of the young men and women who teach children later and who, in church schools, are often called upon to teach religious subjects."

The Sisters conclude also that there is a lack of sufficient direction in religious courses for children. They believe that National Council, for example, should offer more kinds of help, such as materials and methods.

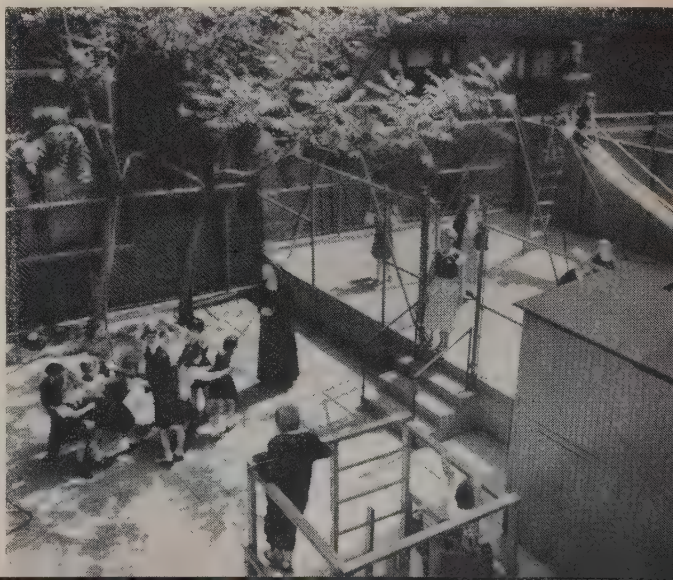
Recently, Mother Ruth returned from a lecture tour in England, where she delivered addresses at Oxford and Leeds universities and the University of London.

She described her visit as interesting and helpful, particularly in the matter of teacher training in all schools, not just those of the Church. At government expense, she declared, any young English woman or man may take a year off for a course in religious knowledge at any of the training colleges. The teacher may then teach this religious subject in one of the ordinary government-run schools.

With a state church such as there is in England, this is possible. In the United States it is not. For that reason, she believes it all the more important that the Church itself provide such training for the teachers of church schools.

"So often here," Mother Ruth concluded, "the church schools have a special chaplain or clergyman on the staff who does the religious teaching. This, to me, is a pity, for it separates religion from the ordinary person. I would so like to see all the teachers in our church schools give religious teaching, because they are all identified with the purposes of the school—and religion runs through the whole of the purpose."

Time out for play during school days at St. Hilda's.



## Our Churches In Europe

*continued from page 19*

of the beautiful consulate, the former Carnivaro. The pride of St. James' is its volunteer choir of 25 voices, trained by Mrs. Gordon Morrill, an accomplished musician. They have just made several records of Church music, which have been enthusiastically received. On Easter, a bell for the tower was dedicated in memory of the late Ambassador Arthur Bliss Lane, some members of whose family live in Florence. Lately, the church has inherited a fine house, the legacy of the late beloved Katharine B. Child, long-time resident of Florence. The church is continuing the select school for girls which Miss Child conducted in the house, and welcomes inquiries from prospective students.

One of the most exciting developments in the European Convocation is the growth of the Church's work in Germany. A fully organized parish was admitted into communion with the Convocation in 1955, St. Christopher's, Freiherr vom Stein and Bockenheimer Landstrasse, Frankfurt-am-Main. This parish is housed in the new building of St. Willibrord's Old Catholic Church, to which the Woman's Auxiliary of the National Church contributed \$35,000. Through an agreement between the late Bishop Stephen E. Keeler and the Old Catholic bishop, St. Christopher's has the right to share the church in perpetuity. The present priest-in-charge is Chaplain (Capt.) John C. Ruback. The Woman's Auxiliary is giving a series of benefits to equip the new church, and there is every reason to expect that the church will grow in importance and influence.

Episcopal councils of lay readers and other devoted lay people exist in Heidelberg and other German centers. Services of Holy Communion are celebrated whenever priests or chaplains are available, and between times, lay readers officiate, and a program of Sunday Schools, Confirmation instructions, and Woman's Auxiliaries is actively carried on.

In Munich, a civilian rector, the Rev. R. G. Windsor Spellman, has revived the Church of the Ascension, which existed for many years in this place of study and tourism, but was destroyed in the last war, together with its fine library. A church center has been established at 30 Kaulbach Strasse, where hospitality and a meeting-place are offered many American students, service personnel, and others.

At one time, a beautiful church existed in Dresden, St. John's. This was totally destroyed in the last war, and since Dresden is now in the East Zone, any plans for its revival must be held in abeyance.

Of course, the Church's work in Germany depends heavily at the present time

upon Episcopal chaplains and service personnel. It is hoped, however, that centers will be established which will have permanent roots.

The English Church on the Continent has many chaplaincies and churches where we do not. Americans are always invited to share in the services. Information may be obtained from hotel porters. (See Dewi Morgan's column, page 15.)

Our churches are "lighthouses of American faith and freedom abroad" and centers of Christ's "ministry of reconciliation" and international goodwill, as well as "show windows" of our Church for all traveling fellow citizens, whatever their affiliation. Many come to Confirmation through them. You will find your Church beckoning to you with a warm welcome wherever you travel in Europe.

## American Churchmen In Paris

*continued from page 21*

on a display board at the entrance to the hall. The display board and crosses may be ordered from St. Mark's Cathedral, Salt Lake City, Utah. They have proved very helpful at the Cathedral in identifying visitors and enabling parishioners to greet them. The Cathedral likes to think that it is "a lighthouse of American faith and freedom abroad."

Dean Riddle has reminded us that in these days when world ties should be closer than ever and the need to interpret to the peoples of Europe the best in American life is so vital, it is good to know that our churches on the continent, headed by the Paris Cathedral, are in no sense "chapels of ease."

Here are the dean's own words:

"They are hard-working parishes with a most valuable role to play in bettering understanding and relationships. Letters literally from all over the world, from former parishioners to whom the cathedral ministered during their Paris days, testify to the affection and appreciation in which the Cathedral is held. A warm welcome awaits all Americans and fellow churchmen coming to Europe."

## The American Church In Geneva

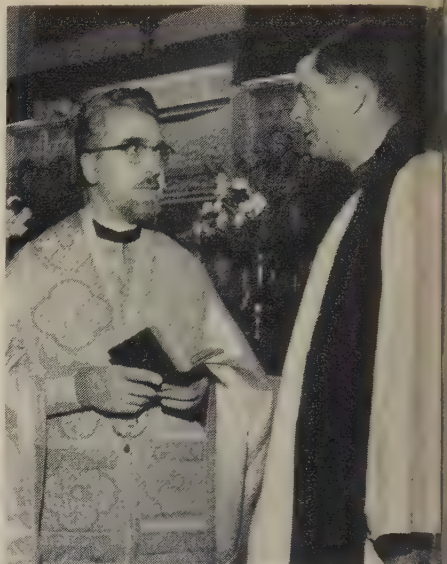
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The church and the Community House, with their varied programs, are strange and wonderful things to many European Protestants. Much of what is done is novel to them, and provokes interest, and in some cases a healthy envy which may produce good results in their own churches. The total parish program demonstrates that by participation in a variety of church activities there are experiences of Christian community which can be had to supplement the core experience of

common worship. Widening circles of Christian concern, spreading out from the altar, but delving into every area of life, demonstrate a dynamic faith to which the American Church is able to bear witness in a unique way. Many Europeans comment on the warmth and friendliness of their reception, and on the unique quality of the parish family atmosphere which they have never known before.

## Pastoral Care and Counseling

Not the least among the services of the American Church are pastoral care and



Both Protestants and Greek Orthodox share the American Church's facilities. Bishop James (left), Metropolitan of Philadelphia, is ready to take over from the Rev. G. B. O'Grady.

counseling, available to all regardless of religious or national affiliation. In the resident community one faces all of the normal problems of pastoral care at home, but many of them are accentuated by the fact that the residents are in a very real sense "displaced persons." Subsurface problems, which an individual might be able to handle under normal circumstances at home, frequently come to the surface, intensified by the increased tensions of feeling uprooted, of living in a foreign environment, and perhaps because of the difficulty, if not breakdown of communication due to a foreign language not yet mastered.

The wives, for instance, perhaps with no French, or with a little school French usually rusty, and almost always with the vocabulary of a 19th century French novel, suffer a disadvantage in shopping and not just once in a supermarket as at home, but in situation after situation in butcher shop, grocery, bakery, dairy, tobacco shop, and paper shop. Each one is separate, and each has a new vocabulary to be learned.

Similarly, the children, uprooted from friends and American schooling, cannot casually make friends with the child next

por because of language, and are frequently "on their own" for several months before a circle of friends is found, or the beginnings of French enable them to speak with others in the neighborhood. Add to this the fact that many of the husbands who are in business spend a great deal of time traveling all over Europe and the Middle East, and one sees fertile ground for individual and family problems. A further element is the tension of trying to be diplomatic at all times, and in many cases "apparently neutral," because of the nature of one's work, or because of the position of being a guest in someone else's country, and in the midst of nationals of all countries.

With this situation for day-to-day life, the crises, when they come, are even more difficult. A simple children's disease or a broken toe, let alone a case of major surgery or a severe psychiatric disturbance—all of these take on much greater proportions than at home, when one must begin with the question, "What doctor do I call? Does he speak English?" And then still face the fact that "foreignness" will interfere with the kind of relationship one dreams about with the familiar "family doctor." The American soldier, dropped in Geneva on the way from Bombay to the States, suddenly hospitalized for an appendectomy, and with no French at his disposal, has discovered a lonely way to be sick. An 80-year-old tourist, stricken with a heart attack; another woman, after ten months' separation, meeting her husband here as a halfway point between home and the Near East, badly smashed by a motorcycle and spending almost their whole available time in the hospital—such situations as these, plus the normal round of births, tonsillectomies and appendectomies, create a challenge to any pastor or parish.

Geneva is not only the center for the World Student Christian Federation, which coordinates the programs of the National Student Christian Movements throughout the world, but also boasts a surprising number of schools at all levels,

as well as the University of Geneva. The International School enrolls not only the children of residents of Geneva, but in the boarding division receives students from all parts of Europe and the Middle East. Of the more than 800 students there, 237 are Americans, and in the last two years they have begun to participate in the parish choir, student study group, and square dances, and to attend services in encouraging numbers. Many Americans are enrolled in the university, outstanding among whom are members of the Smith College Junior-Year-in-Geneva Group, consisting of 47 American College women, including several from colleges other than Smith. Others come for language studies in the Interpreters' School. Over 200 Americans are enrolled in the Medical School alone, and of these the Church has established contact with about 90% of the Protestants. Further students, many with families, are enrolled in the School of Higher International Studies, and in the Center for Industrial Studies. The rector, after 12 years in college work at Cornell and Trinity College, has a natural interest in this group. "The church, the rectory, and a friendly congregation as 'a touch of home away from home' becomes triply important over here," says the Rev. Mr. O'Grady. "These students are *really* away from home, and it is terribly important that we be here with a healthy parish to welcome them."

### The American Library

About five decades ago the American Church started the American Library in Geneva, as a rather small and humble operation for the very small number of Americans living there then. With the fantastic growth of the American community since World War II, the library has grown to a collection of 3500 volumes, serving over 600 readers, including approximately 140 non-Americans. It is Geneva's principal non-technical English-language library, and serves the whole English-reading community, including all nationalities and faiths. Although it em-

phasizes recreational reading for all ages, the children's library, for example, is now expanded to include valuable materials in American history and folklore, and this, with increased holdings in American history and biography for adults, helps keep children and adults, Americans and others, informed about our cultural heritage. The library is in a warm and delightful reading room in the Community House, available for an occasional hour's browsing and as a friendly meeting place.

In cold worldly terms the total operation of the American Church, the American Community House, and the American Library involves a budget of just over \$25,000, with the Community House and library accounting for just over \$10,000. All of this is being supported by a parish of only 187 families, most of them pegged at very average governmental and international organization salaries, and all of them involved in a very high cost of living in Geneva. Help is needed from home, if this work is to continue.

"Financial anxiety aside, I can't imagine a more fascinating ministry anywhere," says the rector. "With the expert secretarial and administrative help of Audrey Ward, whose '281' experience is invaluable, and of Mrs. Champ-Renaud, professional librarian from Canada, we're learning again that a healthy Christian church is built on the laymen—that it's their parish program, that it must meet their real needs, and that its success is their responsibility. In Geneva, admittedly a most vital and exciting setting, we are blessed with an extraordinary mixture of very able people, of many backgrounds and talents. Because of them, the parish has flowered phenomenally, and always with an increasing sense of community. Where loneliness, in both its theological and social senses, tends to be more acute than at home, this is an astonishing example of the 'redemptive community,' building the solitary into what is in a very real sense a parish family, and therefore into an increasingly warm relationship with Him whose family it is."

social life plays a large role at the American Church. A Scottish dance group meets Thursdays in the Community

House. Service Projects Day, on Tuesdays, brings together English-speaking women of many nationalities.



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## Scriptures

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tion," whose purpose is to declare to the world "the praises of him who hath called you out of darkness into his own marvelous light."

The same writer, in vss. 4f, uses another image for the Church—that of the temple. The individual Christian is only a single stone in a great spiritual structure erected for the worship of God.

This thought is developed further in Eph. 2:19-22. Verse 19 emphasizes the continuity between the old national Israel and the new Israel built upon faith. There are not two churches, but one. What happened through the work of Christ was that the community of the Old Israel was expanded to include the Gentiles (to whom the letter is addressed) so that they

are now "fellow-citizens . . . of the household of God." Jews and Gentiles, in so far as they both have faith in Christ, are part of a great temple which provides a fit habitation for God the Holy Spirit. The foundation stones of the temple are the prophets of the Old Israel and the Apostles of the New, and Jesus Christ Himself is the cornerstone.

The mention of a cornerstone inevitably calls to mind the familiar passage about the founding of the Church in Matt. 16:13-19. While the interpretation of this passage is still a subject of much debate, it is at least clear to everyone that the rock upon which the Church—the new Israel—is to be built cannot be merely Peter the man, but Peter as the first to declare boldly his faith in Christ (16). The true foundation of the Church is not so much Peter as the *faith* which he expressed.

## London Notebook

*continued from page 15*

of London. The present Bishop of Fulham is Dr. Roderic Coote who, like his predecessors, makes it a rule to spend both Christmas and Easter behind the Iron Curtain ministering to groups of Anglicans in the embassies at such places as Moscow and Warsaw.

But today the Church in Europe faces many problems. Most of these have arisen from the entirely changed pattern of British residence and holiday-making on the continent. Nowadays, few British people are able to retire and live in Europe because currency restrictions make it impossible for them to take their money with them. And British trading organizations have found they can run their businesses from London by means of air travel. The result is that towns which once had British colonies of many thousands today have barely as many hundreds—and they are not enough to sustain the services of a full-time chaplain. Furthermore, whereas many British once had long annual holidays in places like St. Moritz or Baden Baden, nowadays they are more likely to go on a prolonged tour by coach, stopping nowhere long enough to establish any roots. The sometime three-month stay in Lugano has become a three-hour coach stop.

The result is obvious. There are many continental churches which no longer have a congregation big enough to maintain them properly. Yet there is just enough need of them to prevent their being closed. This is the sort of situation which creates many headaches for those who have to organize them.

What we are left with is one of those paradoxes which history seems to rejoice in. The Church of England in Europe today has an even greater importance than it had in the past. The Church of England today finds it harder to maintain itself in Europe than it has ever done before.

What this means for the future it is hard to say. Quite certainly God has His plan about it all and that plan will be worked out. In the meantime, if you are going to be lucky enough to have a trip to some blue Italian lake or to the top of some beetling Alp this summer, you may reasonably hope that there will be somewhere within reach a Church which is wholly part of the family which *ECnews* represents.

And, of course, if you are passing through London enroute, do telephone ABBey 7358 and call in to tell *ECnews* London correspondent what you think about life in general. I look forward to meeting you and hope that when you come I won't be, in Alexander Pope's phrase, "sauntering around Europe."

## Kelleran

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and whose religion? (3) How does this school go about making its aims come alive in practice? Where do I fit into this?

Suppose that one gathered together a group of neophytes one night. It would certainly be possible to begin by suggesting the assignments that have been made for them. One could surely pass out the teachers' and pupils' manuals for the course to be taught. One might well begin

by suggesting the autumn opening dates, what in general is the plan for the year and how to fill out attendance records. Any questions? There would be some, and in fact this group would begin to think in terms of autumn work as already begun. But is this really a good idea?

Suppose, instead, one gathered the people and started by suggesting that they be introduced to each other. This may not be necessary in some places, although the parishes where "everybody knows every

body else" are actually few and far between. The introduction might include the experience they bring to teaching, the particular interests they have in a special age group, the doubts and concerns they have about this new undertaking. At least they know each other's names, and a little background. One might then set out a problem for the evening. Let's talk together about what we mean by teaching; what's the first thing you think of when you hear the word "teacher"? Another starter might be a double column on the board, with "old" and "new" as headings, and the problem that of determining the difference between the older and newer ideas of the role of a teacher. (You'll learn a great deal about the readiness of your recruits for their jobs by this discussion.) In most places it will take a full evening to battle over some of the really great issues that are at stake: what we think of this ancient and honorable and much misunderstood word "teacher." At the end of the evening it might be good to give out the teachers' manuals for the next term's courses, with the suggestion that they be read before the next session to see what interpretation of teaching they express, and what they seem to demand of the teacher.

The second session might be devoted to the special area of the Christian faith. In this most recruits feel very vulnerable, and they are frequently quite unwilling to let the clergy know how little they know about the Bible, the Church, and the facts of the faith itself. The best point of approach is the Bible, for in this all teachers feel weak.

And then there's the session that tries to help every teacher see these aims about teaching, these interpretations of the faith, come down to earth in the practical Sunday-by-Sunday use of the manuals for teachers and students. Nowadays we are happily able to use some particular series of lessons in our schools, and in general the teachers' manuals for the various grades follow some pattern. It ought to be possible to help the teachers to find their way around these manuals by an evening of what almost amounts to drill. Teaching involves getting into focus the child, the teacher, and the material. Without specific references to specific courses, the leader of such a session ought to be able to help teachers locate a statement of the purpose of the church school, the particular purpose of the course, something about the content to be included, the nature and behavior of children of the age being taught, the approaches which the course will make. Try to relate the exploration to the specific issues about teaching and about the faith that have been raised in previous sessions. It will then all seem possible, even for the beginning teacher. And for many beginners, this will be news.

## Seminaries close for the summer, BUT —

the preparation of those who are called to the Sacred Ministry does not cease on that account.

A thousand, and more, young men go out during these summer months to gain practical experience in pursuits related to their future responsibilities. Clinical Training in hospitals, missionary work at home and overseas, service in camps and institutions the country over, are all regarded as part of their theological education.

To their "book learning" are thus added the test and practice of Christian truth in life.



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Sun HC 8, MP 11 (HC 1st Sun)

**VIRGINIA BEACH, VA.**

**GALILEE EPISCOPAL** 40th & Pacific  
Rev. Edmund Berkeley, r.  
Sun 8 HC; 9:15 Fam. Serv., MP & Ser., Ch. S.;  
11 MP & Ser (1st Sun HC).  
*Nursery Available 9:15 & 11.*

**WINCHESTER, VA.**

**CHRIST CHURCH** Washington & Boscawen  
Rev. W. Holt Souder, r.  
*"The oldest Parish west of the Blue Ridge Mts."  
Tomb of Lord Fairfax*  
Sun Serv HC 8; MP 11.

Churchmen from all over America will be making the Jamestown pilgrimage this year. Jamestown is the birthplace of the Episcopal Church in the New World. Chaplain of the Tower Church will be Dr. Churchill Gibson. The old church has been restored as a place of worship and is equipped with furniture of the period. The Jamestown Silver is at Bruton Parish Church, but replicas will be used in the Tower Church. There will be services twice daily at 10 a.m. and at 4 p.m. as they were in the early days of the colony. Communion will be celebrated every Sunday and there will be an outdoor service when weather permits.

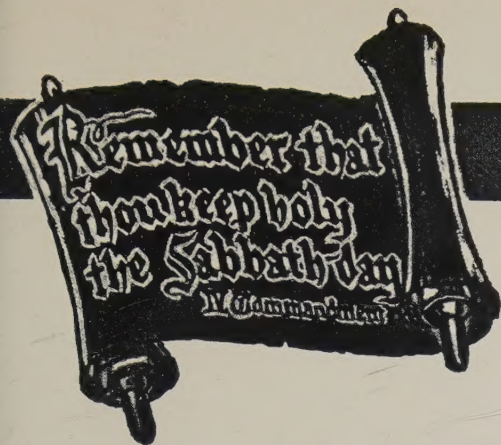
Situated just a few miles below Richmond on the James River, Jamestown is easily accessible from any point on the Eastern Seaboard.

# BACKSTAGE

One day as I sat musing,  
sad and lonely & without a friend  
a voice came to me from out of the gloom  
saying, "Cheer up, things could be worse."  
So I cheered up & sure enough,  
things got worse!

(... or about this next issue!)

*Chaurie E. Beunen*



# Church Directory

KEY—Light face type denotes AM, black face PM; addr, address; a, assistant; B, Benediction; C, Confession; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Com-

munion; HD, Holy Day; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; Par, Parish; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## HAVANA, CUBA

**HOLY TRINITY CATHEDRAL** 13y6 Vedado  
Rev. A. H. Blankingship, Bishop  
Rev. E. Pinkney Wroth, Dean  
m. Romualdo Gonzalez, Canon  
Sun HC 8, 9 (Span) MP Ser 10:45 Ev 8. HC Wed  
30 (Span) Thurs & HD 9, Int 12

## LOS ANGELES, CAL.

**ST. PAUL'S CATHEDRAL** 615 S. Figueroa  
Rev. David deL. Scovil, Rev. F. K. Belton  
Sun 8, 9:30, 11, 5. HC Mon Wed Fri 7:30; Tu 8,  
10; Thur 7:30, 10:30; Sat 8.  
*Noted for Boy Choir. Open daily until 5 P.M.*

**ST. JOHN'S** 514 W. Adams Blvd.—at Flower  
Rev. Robert Q. Kennaugh, r  
Rev. Lloyd M. Sommerville, Rev. Y. Sang Mark, a  
Sun HC 7:30, 9, 10:30; Wkd HC M W F 8; Tu 7,  
10:05; Th 7, 10; Sat 10. C Sat 5-6 & by appt.

## SAN FRANCISCO, CAL.

**RACE CATHEDRAL** 1112 Jones St.  
Sun HC 8, 9, 12:15 (ex 1st Sun); MP 11 (HC 1st  
Sun); Ev 4. Daily: MP 7:45, HC 8, (7 Tu & Thur),  
10:30 Wed & HD; EP 5:30.

## DENVER, COLO.

**ST. JOHN'S CATHEDRAL**  
Denver, Colorado  
Sun 7:30, 8:15, 9:30 & 11. Recitals 4:30 2nd &  
4th Sundays, Wkdays HC Wed 7:15; Thurs 10:30,  
D HC 10:30

## COCONUT GROVE, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Rev. Don H. Copeland, r  
Rev. Wm. J. Bruninga, a Rev. Walter G. Martin, c  
Sun HC 7, 8, 10 (1st 3rd 5th Sun) MP 10  
2nd 4th Sun). HC daily. HC HD 11. C Sat 5-6.

## ATLANTA, GEORGIA

**THE CHURCH OF OUR SAVIOUR**  
668 N. Highland Ave., N.E.  
Rev. Fr. Roy Pettway, r.  
Mass Sun 7:30, 9:15, 11; Wed 7; Fri 10:30; Other  
days 7:30. Ev & B Sun 8. C Sat 5.

## SAINT LOUIS, MO.

**CHURCH OF ST. MICHAEL & ST. GEORGE**  
Rev. J. Francis Sant, r  
Rev. A. L. Mattes, Min. of Education  
Rev. D. G. Stauffer, Asst. & College Chaplain  
Sun 8, 9:30, 11. High School 4:30, Canterbury  
Club 7:00

## SEA GIRT, N. J.

**T. URIEL THE ARCHANGEL**  
Rev. R. H. Miller, r. Rev. Allen S. Bolinger, c.  
Sun HC 8, 9:30 Sung Eu, 11 MP; Daily HC 7:30  
x Fri 9:30

## NEW YORK CITY

**THE CATHEDRAL CHURCH OF  
ST. JOHN THE DIVINE** 112th & Amsterdam  
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4.  
Wkdays MP 7:45, HC 8, (6 & 10 Wed.); Ev 5

**RACE CHURCH** Rev. Louis W. Pitt, D.D., r  
Broadway at Tenth St.  
Sun 9 HC, 11 MP, Thurs 11:45 HC

## NEW YORK CITY

**HEAVENLY REST** Rev. John Ellis Large, D.D.  
5th Ave. at 90th Street  
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC and  
Healing Service 12 N; HD HC 7:30 and 12 N;  
Daily MP 8

**CHURCH OF THE HOLY TRINITY**  
316 E. 88th St. Rev. James A. Paul, D.D., r  
Sun 8 HC, Ch 9:30; Morning Service & Ser 11.  
EP & address 5

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. M. L. Foster, c  
Sun Masses: 8, 10; Daily 7:30 ex Men & Sat 10.  
C Sat 5-6.

**ST. BARTHOLOMEW'S** Park Ave. at 51st St.  
Rev. Terence J. Finlay, D.D., r  
Sun HC 8, 9:30; Morning Serv. & Ser 11. Wkd HC  
Tu 10:30; Wed & HD 8; Thur 12:10. Organ Rec  
Wed & Fri 12:10. EP Tu & Thur 6.  
*Church open daily for Prayer.*

**ST. JAMES' CHURCH** Madison Ave. at 71st St.  
Rev. A. L. Kinsolving, D.D., r; Rev. W. J. Chase;  
Rev. G. C. Stierwald; Rev. J. F. Woolverton  
Sun 8 HC, 11 MP Ser (HC 1st Sun); Wed 7:45 HC;  
Thurs & HD 12 HC.

**ST. MARY THE VIRGIN**, Rev. Grieg Taber, D.D., r  
46th St. between 6th and 7th Aves.  
Sun Masses 7, 9, (low) 11 (high), B 8.  
Wkd 7, 8, 9:30 (Wed & HD); 12:10 (Fri).  
C Th 4:30-5:30; Fri 12-1; Sat 2-3, 4-5, 7:30-8:30.  
*Open daily until 6:30 P.M.*

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,  
12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;  
HD HC 12; C Fri 4:30 & by appt

**ST. PAUL'S CHURCH** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, MP HC Ser 10. Wkd HC 8 (Thur &  
HD 7:30 also); 12:05 ex Sat, Prayer & Study 1:05  
ex Sat 3:30; C Fri 3:30-5:30 & by appt. Organ  
Recital Wed 12:30.

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun HC 8, 9 & 11, EP 4; Weekdays HC Daily 7 &  
10, MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

**ST. LUKE'S CHAPEL** 487 Hudson St.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
8-9 & by appt

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. C. Kilmer Myers, v  
Rev. William G. Love, p-in-c  
Sun HC 8, 9, 10 (Spanish), 11 ESer 7:30  
Daily: HC 7:30 ex Thurs. Sat HC 9:30; ESer 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry St.  
Rev. Kilmer Myers, v  
Rev. William A. Wendt, p-in-c  
Sun HC 8, 9, 10, 11 (Spanish); ESer 8  
Daily: HC 8 ex Thurs 8, 10; ESer 5:30

## NEW YORK CITY

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1st Sun) MP 11; Ep Cho 4  
Daily HC 8:15, Thurs 11, HD 12:30 Noonday ex  
Sat 12:10  
*Noted for boy choir; great reredos & windows.*

**TRANSFIGURATION** Rev. Randolph Ray, D.D., r  
Little Church Around the Corner 1 E. 29th St.  
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11, V 4

## ROCHESTER, N. Y.

**ST. PAUL'S CHURCH** East Ave. & Vick Park B  
Rev. George L. Cadigan, r  
Rev. Frederick P. Taft, Rev. Edward W. Mills, Assts  
Sunday: 8, 9:20 and 11

## MOREHEAD CITY, N. C.

**SAINT ANDREW'S CHURCH**  
on U. S. Highway No. 70  
The Rev. E. Guthrie Brown, Rector  
Sun HC 8; Ch S 9:30; MP & Ser 11; HC 1st Sun &  
HD 11.

## COLUMBUS, OHIO

**TRINITY** Broad & Third Streets  
Rev. Robert W. Fay, D.D., r  
Rev. A. Freeman Traverse, Assoc  
Rev. Richard C. Wyatt, a  
Sun 8, 11, Evening, Weekday, Special  
Services as announced

## PHILADELPHIA, PA.

**CHRIST CHURCH** 2nd St. ab. Market  
Rev. Ernest A. Harding, r  
Sun HC 9 MP & Ser 11 (HC 1st Sun), Daily Service  
12:30; HC Tues & Saints' Days  
*Where the First Meeting of the  
House of Bishops was held.*

## PITTSBURGH, PA.

**ASCENSION** Ellsworth & Neville  
Rev. A. Dixon Rollit, D.D., r; Rev. Max E. Smith, a.  
Sun HC 8, 9:30, 11 1st S, MP 11. Healing Sun  
7:30, Tues 10. HC Mon, Fri 8; Tues, Sat 10; Wed,  
Thur 7:30.

*Church open daily.*

## MEMPHIS, TENN.

**CALVARY CHURCH** 102 N. Second (Downtown)  
Donald Henning, D.D., L.H.D., r  
John H. Sivley, B.D., asst  
Sun 7:30, 9:30, 11. Daily HC 7:30

## DALLAS, TEXAS

**CHURCH OF THE INCARNATION**  
3966 McKinney Ave. (off the Expressway)  
The Rev. Edward E. Tate, Rector  
Sun HC 7:30, Family Service 9:15, MP 11, EP  
7:30; Wed & HD 10:30

## SAN ANTONIO, TEXAS

**ST. PAUL'S MEMORIAL** Grayson & Willow Sts.  
Rev. James Joseph, r  
Sun 7:30 Holy Eu, 9:00 Par. Comm., 11 MP, 1st  
Sun HC Wed & Hd 10 Holy Eu

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V—just off Champs Elysees  
Very Rev. Sturgis Lee Riddle, Dean  
Sun 8:30, 10:45, 12 (Coffee Hour) Open daily.  
Memorial Cloisters, State Flags, Cathedral Choir  
... Warm Welcome. "Most Beautiful English  
Gothic on the Continent."

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